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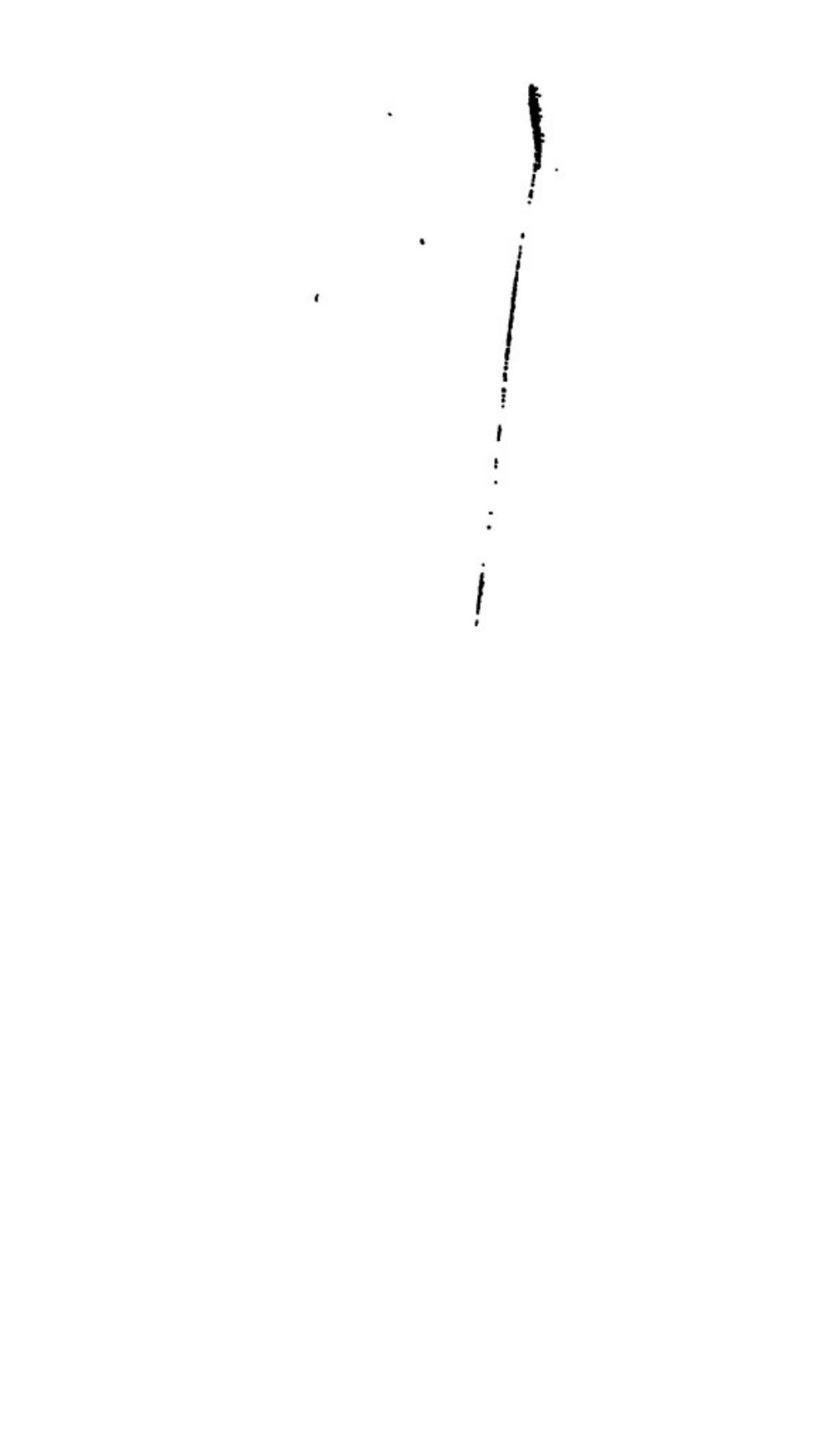
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BY THOMAS SMITH,  
Author of the Sacred Mirror, Universal Atlas,

---

REVISED AND IMPROVED.

\*\*\*\*\*  
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# MYTHO

From the great father  
My muse begins; for a

BY THOMA

Author of the Sacred Mirro

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NEW-Y

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181



31 Jan. 1916.

EXPLANAT.  
OF THE  
FRONTISPICE



MYTHOLOGY.

*A learned tutor withdrew a curtain that covers the entrance to antheon of ancient idols, and explains to his pupil their names, history, where they were worshipped.*





ER I.—*Of the Origin o  
se of Mythology, &c.*

II.—*Of the Celestial God*

III.—*Of the Celestial C*

*l,  
ind her attendants,*

IV.—*Of the Terrestri*

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AN  
EPITOME  
OR  
MYTHOLOGY.

---

CHAPTER I.

*Origin of Idolatry, use of Mythology, &c.*

OUS causes have been assigned for introduction of false deities, and the gross idolatries which, in former ages, spread the greatest part of the principal ones appear to have extreme folly and vain glory of man; perpetuating the memories of dismal characters; an immoderate desire of fame; and the flattery of subjects to their princes.

It appears from  
the folly of mankind, ev-  
duced them to forsake the to-  
cisters that could hold no water. Forget-  
of the Creator, they worshipped the sun, the  
moon, and all the host of heaven; and, hav-  
ing once opened the door to idolatry, the ob-  
jects of religious worship increased, the ob-  
tonishing rapidity; men and women, beast-  
and birds, nay, even esculent roots and sens-  
less images, were deemed worthy of pub-  
adoration; and the altars of the fictitious e-  
votive offerings, but, upon many occasi-  
sprinkled with human blood, even occa-  
blood of the sons and daughters of the i-  
ated worshippers.

With respect to the deification of s-  
jects, it may be observed, that when  
vidual of any particular nation seem-  
cel in stature of body, greatness of  
readiness of invention, he natural-  
the admiration of the ignorant  
this admiration was gradually cl-  
a profound respect, almost borde-  
rization; and on the demise of a  
popular and esteemed, his cor-  
and mental abilities were exa-  
rising generation; who, in P-  
repeated the wondrous tale to  
and most probably, with add-  
Thus their folly le-

only due to God; and  
ing the memories of  
gth propelled them to  
ip them as gods.  
e of immortal celebrity  
nd the abject flattery of  
o, be considered as two  
try. The haughty and  
who contemplated with  
omission of a people who  
his throne but with the  
ons, was anxious to ex-  
ad influence beyond the  
man life; and with that  
to be erected in his name,  
ic honours to be paid them  
Nebuchadnezzar enjoined  
should worship a golden  
condemnation to the fiery  
of the tyrants of antiquity  
hours, even during their im-  
ble lives. Their subjects  
ne to flatter upon these occ-  
ophantic inhabitants of Tyre  
ied, in reply to Herod's ora-  
upon his throne arrayed in  
It is the voice of a god, and

ntor or assertor of such deifi-  
, appears to have been Ninus,  
; who, having obtained many  
uests, and founded the city of  
oked an assembly of his sub-

jects, to take into consideration the great exploits of his father Belus, the founder of Babylon, and to enrol him among the number of the celestial gods. At the same time, a curious statue of Belus was exhibited to the people which Ninus commanded them to reverence upon all occasions; and declared it should thenceforth be a sanctuary for offenders, who having taken shelter in its presence, should not be dragged away to punishment. This privilege soon procured the utmost veneration for the idol, and the dead prince was created god, under the name of Jupiter, or as some assert, Saturn of Babylon. A magnificent temple was also erected to him by his son, dedicated with a profusion of sacrifices, about the two thousandth year of the world. It is only necessary to add, that, in succeeding ages, poets and historians embellished their works with a profusion of fictions relative to gods and goddesses of antiquity, and these being accredited by the superstitious, increased the number of deities, till at length the emperors of Rome were compelled to send some of their gods into colonies as they did their subjects.

Mythology, or an explanation of the Heathen system of fables, constitutes an indispensable part of a liberal education :\* a

---

\* It is much to be regretted that it should be the case, and that in an enlightened age, and among professing Christians, so free use is made of the names, &c. of

es the mind with information necessary to understand the works of many authors, and particularly poets, who draw a vast number of allusions from the fabulous histories of Greece and Rome; and who, consequently, cannot be understood by a reader unacquainted with mythology.

In the subsequent sheets we shall treat of the subject in the following order:—Celestial, Terrestrial, Rural, Marine, and Infernal deities, to which we shall append those demi-gods or heroes, who have also received divine honours.

---

us, fabulous deities; and that writings, otherwise good, should be tarnished with those abominations of *Grecian* and *Roman* mythology. Agreeable to Scripture, there are, that there is one God, gods many, and lords many; yet there is but one living and true God: and the children of Israel in the law were forbidden even to mention the names of other gods, or to let it be heard out of their mouths. It is laudable that our writings, prints, paintings, and statuary should so abound with the names and representations of the gods, long exploded, and impious follies of darker ages.

JUPITER, accounted the father and king of gods and men, is generally represented as a grave majestic man, seated on a throne of gold and ivory, and wearing a magnificient cloak or mantle, embroidered with various flowers and figures of animals. In one hand he holds his thunderbolts, and in the other his sceptre; while his feet rest upon a prostrate giant, and an eagle with extended wings attends him; either because a bird of that species, by resting upon his head formerly tended his reign, or because in his wars against the giants, an eagle brought him his thunderbolts, and thence received the appellation of Jupiter's armour-bearer.

This deity was the son of Saturn and Ops, and was saved from destruction by his brother, who entrusted him to the care of the Corybantes or priests of Cybele. Saturn received the sovereignty of the world, on condition that he should abstain from having any male children, dev-

to the Titans, who were  
on the charge of preserving a  
few formidable enemies were  
the royal captive was emanci-  
pated of his son. Saturn, how-  
ever, afterwards conspired against his  
son's ingratitude he was driven from  
Latium; and compelled to fly into Lati-  
um, dividing the paternal inheritance  
among others, reserving the kingdom of  
himself, and giving the empire of  
Neptune, and that of the infernal  
Pluto.

The commencement of Jupiter's reign was  
marked by a rebellion of the giants; but with  
the help of Hercules he soon defeated  
them to flight. Some time after, he  
descended to ascertain the truth  
of the da-

## MYTHOLOGY.

domestics to be killed, and his flesh to be  
eaten as a banquet for Jupiter. For  
ominable action Lycanon's palace was  
struck by lightning, and himself transformed

Jupiter married several wives besides Juno,  
viz. Metis, Themis, Eurynome, Ceres, Ma-  
mosyne, and Latona. He had also a variety  
of intrigues, and turned himself into all manner  
of forms to betray the honour of the nymphs  
and goddesses. He deluded Leda in the form  
of a swan, Antiope in the likeness of a girl,  
Europa in the shape of a white bull, Admetus  
in the similitude of an eagle, Ægina in  
the appearance of a lambent fire, Danæ in  
the golden shower, and Amphytrion in the form  
of her own husband. He also betrayed Clytie,  
Semele, Io, Alcmena, and others, and  
carried off the beautiful boy Ganymede.  
The worship of Jupiter seems to have  
been general; as he was the Ammon of the Babylonians. His

and according to <sup>appears</sup>  
with the patriarch Abraham  
deposed his father, and divided  
by lot, with his two brothers,  
under the dominion of Jupiter.  
western tract was allotted to  
maritime parts to Neptune, the  
Jupiter was the god and sovereign  
Neptune of the sea, and Pluto  
regions.

Natural philosophers have  
had very different opinions  
name Jupiter: some have  
nify the air, and its phenomena  
lightning, rain, &c.; so  
called the fire Jupiter, others  
were of opinion that he  
noted by Jupiter, and Jove  
Others considered Jove  
of the world, or the  
diffused not only through  
through all the parts  
ing to Virgil's highly

The heaven and earth,  
And flowing waters, and  
And both the radiant sun,  
Inspires and feeds, and  
This active mind, infuses  
Unites and mingles with

seems to have been the Ammon of the Babylonians, &c. His surname and were derived from his functions over which he had several oracles, the one at Ammon and Dodona, &c. He was said to him, because he subsisted upon acorns; & were goats, sheep, &c.

by some graceful youths, while he is wreathed with laurel, and dressed richly embroidered with gold. He has a bow and arrows in one hand, another, and is often delineated with cause he has a threefold power where all things are full of harm where he gives health and safety to mortal creatures; and in hell, whit the wicked with his unerring arr

According to Cicero, there is no deity of this name, but to the son of Latona all the actions of the oracle have been attributed. During the reign of Juno, from a spirit of jealousy, Juno, from a spirit of jealousy, raised the serpent Python to torment her, and refused her a place to give birth to her children. At length, however, Neptune, moved by her distress, and raised the island from the bottom of the sea, for her habitation. Here she brought forth Diana, the former of whom imitated the serpent who had persecuted her mother, and from that action acquired the name of Pythius. He is also said to have invented medicine, music, poetry, and to have received from Jupiter the gift of foreseeing and predicting future events; whence his oracles were in general

thunder, for presuming  
Apollo in his resentment  
who had fabricated to  
this action he was d  
banished from heaven  
to Admetus, king of Thessaly  
himself to be one of his  
pacity he remained  
listed Neptune in  
by the music of his  
don refused him to  
he destroyed the  
He killed his fa  
accident; for wh  
er at quoits, Zep  
lo was better than  
himself, and th

ers seem to  
tona's pretensions  
revenging her, and  
her children took  
of Delos  
became  
pollio =  
ately de  
ered by  
the  
have w  
heinen  
power  
versus;  
ated.

Apollo threw, against the head of the unfortunate youth, which caused his death. Apollo immediately transformed his blood into flower which bore his name, and placed his body among the constellations. He also evinced his power towards Cyparissus, another favourite youth, who died of grief for the loss of a beautiful deer, and was changed by Apollo into a cypress tree, the branches of which were always used at funerals.

Apollo fell violently in love with the celebrated virgin Daphne; but she fled from him, and was transformed into a laurel, the most chaste of shrubs, which is never corrupted with the violence of heat or cold, but always remains pure and verdant. Pausanias relates that a certain painter attempted to draw the representation of Apollo upon a tablet of laurel wood, but that the laurel would not suffer the colours to adhere to it; as though the dead wood abhorred the picture of the impure deity, no less than if Daphne herself had existed within it.

The nymph Bolina was also courted in vain by Apollo; for she preferred drowning to the loss of her honour, and received the gift of immortality as a reward for her virtue.—Lenothoe, daughter of Orchamus, king of Babylon, returned Apollo's passion, but the intrigue being discovered by her sister Clytie, *Orchamus* caused her to be burned alive. Hereupon the celestial lover sprinkled water on her tomb, which penetrated as far as the

## MYTHOLOGY.

and changed it into a b  
dropping frankincense ; whilst  
pined away, with her eyes contint  
up to the sun, and was at length  
a sunflower.

Marsyas, a musician in Phryg  
the audacity to challenge Apollo  
his skill, agreeing that he who w  
should be flayed alive by the  
Apollo accepted the challenge, an  
tained a complete victory, he flaye  
onist ; whose skin is said to have  
to travellers for some time afterw  
assert that Marsyas was converted  
of that name in Phrygia, but otl  
the river Marsyas to have deriv  
from the profusion of tears shed b  
and satyrs at the unhappy catastr  
musician.

Upon another occasion Apoll  
made trial of their skill in vocal n  
Midas, king of Phrygia, foolishl  
the victory to the latter ; but A  
ample vengeance on the umpire,  
ing his ears to the length and sh  
ears, in token of his ignorance an  
Midas was very solicitous to conc  
grace, but since it was impossible  
from his barber, he urged him i  
solemn manner not to reveal to an  
he had seen. The man promised  
~~but~~ finding himself incapable of  
~~secret,~~ he dug a hole in the grou

ting his mouth to it, whispered, "King Midas has asses' ears;" he then filled up the box and returned home; but some reeds immediately grew up out of the place, and when they were agitated by the wind, they uttered very distinctly, "King Midas has the ears of an ass!"

The most famous oracles of Apollo were at Delphi,\* Delos, Cyrrha, Claros, Patara, and Tenedos; but his most magnificent temple was at Delphi, where he received immense offerings both from nations and individuals. His temple upon Mount Leucas, served as a guide to mariners, by warning them of the dangerous rocks which lay along the coast. He had also a colossal statue of brass, at Rhodes, which was accounted one of the seven wonders of the world. This colossus, which stood across the mouth of the harbour, was seventy cubits, or a hundred and five feet high; its proportions were of such magnitude, that a man could scarcely grasp its thumb with both his arms; and its legs were extended to such a distance, that ships under sail easily passed between them. Chares, the disciple of Lysippus, spent twelve years in making

---

\* This famous oracle ceased to respond at the birth of our Saviour, and when Augustus, who was a great votary of Apollo, inquired the reason of its unusual silence, the oracle replied, that a Hebrew child born in Judea, and who was the Supreme God, had commanded him to depart thence, and return no more answers.

## MYTHOLOGY.

It is said to have cost 300 talents, or £ sterling. It was thrown down by an eagle about 224 B. C. and remained in till A. D. 672, when the Saracens sold it to a Jewish merchant, who loaded nine hundred camels with the brass.

It is generally agreed that the sun is deified by Apollo; for the four chief properties ascribed to this deity were those of prophecying, healing, darting with his arrows, and promising by his music: all of which apply to the great luminary of our system. For as Apollo possessed the skill or power of prophecy and divination, the sun by its beams dispels the gloomy shades of night, and manifests objects which were before hidden and concealed; like Apollo, the sun diffuses health and removes diseases by his genial and salutary rays, and also brings to perfection all the medicinal roots and plants of our earth; the arrows of the solar rays, which are darted or sent forth into the earth; and Apollo's skill as a musician admirably agrees with the nature of the sun, which being situated in the centre of the planets, makes with them a most harmonious and uniform motion.

That Apollo was intended to represent the sun may also be inferred from the things which were usually offered or held sacred to him. The olive, for instance, which stands first in this class, is so attached to the sun that it can

## MYTHOLOGY.

shed in places remote from it; shrub of a hot nature, always green, which it forms the honorary crown of immortal gods. The faculty of divination, and the sun, through the clouds of darkness, and griffins were sacred to the same reason; as were also the lark-eyes are piercing as the sun; the cock announces his rising, and the grass hopper harmony enlivens the meads and groves. It is also worthy of remark, that if the name of Latona be derived from the Greek, (to lie hid) it will clearly denote that she was the birth of her children, Apollo and Diana, or the sun and moon, all things were evolved in darkness: from which these luminaries afterwards proceeded; and indeed this appears consistent with the account given in the Holy Scriptures, whence the ancient poets drew many important truths which they contrived to distort into the most eccentric fables.

## OF MERCURY.

MERCURY, or Hermes, is represented a comely young man, with a cheerful countenance and animated eyes; but his face is very fair and partly dark, because he sometimes converses with the celestial and sometimes with the infernal deities. Wings are fe-

ed Petasus, and he also called Telaria, to denote a bears in his hand a nged rod, entwined by form of two equal semi-

son of Jupiter and Maia, Mount Cyllene, where f his craftiness, by steal- e belonging to Admetus, ed. He also evinced his by stealing the quiver lo, the cestus or girdle of of Jupiter, the sword of I of Vulcan's mechanical en took him, as his messen- er, and presented him with him the famous caduces, in re of seven strings, which he

exploits of Mercury were as delivered Mars from the con- d suffered from the superior icides ; he purified the Danai- der of their husbands ; he de- hundred-eyed Argus ; he sold Omphale, Queen of Lydia ; he a to his wheel in the infernal conducted the venerable Priam Achilles to redeem the body of had several surnames and epi- imours were likewise numerous,

WITH respect to the various, —  
the messenger of the gods; the  
shepherds, travellers, orators and  
the god of thieves and all dishonesty  
and the conductor of departed souls  
to infernal regions. He was also  
merchandise among the Romans;  
Roman merchants celebrated an a-  
val in honour of him, on the 15th of  
they intreated his pardon for such  
snares, perjuries, or false assertions  
used or uttered in the pursuit of gain.  
It may also be observed, that this deity was  
bly successful in reconciling differences  
hence he is sometimes represented  
chains flowing from his mouth, which  
linked together the minds of his adherents.  
this pacificatory influence extended

— *but also to the immortal gods.*

in the arts of cultivating the  
g their lands, and decyphering  
He is said to have been con-  
Osiris, and to have written  
theology, geography, and medi-  
he Phœnician historian, Sanco-  
reatly indebted.

## OF MARS.

d of war, is commonly deli-  
erly man of a fierce and sour  
with armour, and brandishing  
right hand, as if threatening  
 beholders. He sits or stands  
wn by two furious horses,  
ave named Flight and Terror.  
Discord precedes them in

exercise. He gained the affections of her husband, Vulcan, being ap their interviews, caught the two lo net, and exposed them to the ridic the deities, till Neptune's intercess cured their release. In the memo between Jupiter and the Titans, I seized by Otus and Ephialtes, and th confinement, where he remained fiftee till, at length, he was liberated by During the Trojan war he espoused of the besieged, and defended the fav Venus with equal activity and resolu

His temples were not very numer Greece, but in Rome he received the honours ; the warlike inhabitants bei of paying their adorations to a deity considered as the patron of their city reputed father of Romulus, their first His surnames among the Romans w vors, Quirinus, and Salisubsulus : They called him Ares, whence the famo Areopagus, and Areopagites were and he was the Mamers of the Carth the Enyalus of the Sabines, and the of the Gauls. He was the father Anteros, and Harmonia, by the god nus ; and of Tereus, king of Thrac nymph Bistonis. He presided over and gladiators, and was the god of and of all warlike and manly exer amusements.

His priests, among the Romans, were called *flamines*; they were first appointed by Numa, and their chief business was to guard the sacred *leids*, one of which was said to have fallen from heaven in the time of a pestilence, and the preservation of which depended the fate of the Roman empire.

To this deity were sacrificed the wolf, for fierceness; the horse for his utility in war; the vulture, for his ravenousness; the cock, for his vigilance; and grass, because it grows in depopulated towns, and is supposed to spring up quicker in those places which have been moistened with blood.

### OF BACCHUS.

THIS deity was the son of Jupiter and Semele, but the manner of his birth, as related by the poets, was equally strange and ridiculous. Juno being acquainted with the rigue between her husband and Semele, resolved to sacrifice the latter to her jealousy. She therefore visited Semele, in the form of an old woman, and in the course of conversation advised her to try whether her lover were really what he pretended; by requesting him, if he were indeed the Thunderer, to come to bed with the same glory and majesty with which he ascended the couch of the immortal Jove. Semele was gratified with this counsel, and accordingly, at the next interview with

countenance ~~cap~~  
of drinking. Sometimes  
ed him as an old man with  
times as a beardless youth,  
g horns. He is generally  
ath of vine and ivy leaves,  
nd a thyrsis or javeline, in-  
His actions were numer-  
. It is reported that even  
gave the most convincing  
e power; for some mariners,  
asleep, carried him on board  
the young deity soon render-

first taught the  
arts of til-  
and making honey, to the Egyptians;  
therefore paid him divine honours under  
name of Osiris. He is said to have invent-  
commerce, merchandise, and navigation,  
when he was king of Phœnicia. At the time  
men wandered about the earth unsettled,  
reduced them into union and society, taught  
them to worship the gods, and delivered many  
illustrious predictions. He subdued India,  
Egypt, Syria, Phrygia, and all the east, where  
erected pillars in commemoration of his  
victories, as Hercules did in the west: and he  
is said to have been the first who invented  
and other royal insignia. His con-  
quests were easy and without bloodshed, as  
people easily submitted to a hero who in-  
troduced them in such useful arts. *and then*  
~~extensive blessing~~

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at even his meat and drink were thus transformed, and that the possession of his wonderful gift must soon cause him to perish with hunger or thirst, he implored Bacchus to withdraw his power to himself again. Bacchus consented and ordered him to bathe in the river Pactolus, the sand of which was, by that means turned into gold.

The festivals of Bacchus commonly called orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt, by Danaus his daughters; and the priests and priestesses of this god were the Satyrs, the Sileni Naiades, and the revelling women called Maenae, from the name of their idol. Among plants, the vine, the fir, the ivy, and bindweed, were held sacred to Bacchus. The panther is sacred to him, because on his conquering expedition, because of the skin of that beast; and the cloathed magpie is his favourite bird, either on account of the wantonness of intoxicated people, or because with liberty and boldness. The populace were allowed to sacrifice to vines, because it is destructive to vines; and the Egyptians frequently sacrificed a swine to his doors.

Some authors are of opinion that the name of Bacchus was the same with Nimrod; this opinion is founded upon the words Bacchus and Baruch, son of Chus; it is, also, the

Iude to the Hebrew word  
accordingly the chariot  
n by tigers; and as Nim-  
t hunter, one of the meek  
thus has precisely the same

however, have conjectured  
original of this fabulous  
at for the following rea-  
Osiris, is said to have been  
ere he was shut up in an  
on the waters; and as he  
the child of two mothers,  
ne mother by nature, had  
, viz. Pharaoh's daughter.  
an ivy stick thrown upon  
f the Bacchæ, crept like a  
e Indians at one time were  
rkness, while the Bacchæ  
r. Orpheus directly calls  
I even ascribes to him the  
w. And as the Bacchæ,  
acchus, are said to have  
fa rock, by striking it with  
as the country wherever  
with wine, milk, and hon-  
*probable* that the ancient  
le borrowed some circum-  
ge of Holy Writ; though  
haracter of this deity are  
with the virtue and upright-  
awgiver.

Of the  
Centaurs

## OF JUNO.

NO. the daughter of Saturn and Ops, and  
of Jupiter, was born at Argos, or, as  
some say, at Samos, and was intrusted to the  
care of the seasons. Jupiter was so much en-  
amoured of her charms, that he contrived to  
assume her person, under the form of a cuckoo,  
and afterwards espoused her with great so-  
lemnity; the gods, all mankind, and all the  
rude creation, attending at the celebration of  
the royal nuptials. By this marriage, Juno  
became queen of all the gods, and mistress of  
heaven and earth; but her felicity was fre-  
quently disturbed by the intrigues of her hus-  
band, and her own unremitting jealousy. Her  
affection towards Io, Semele, Athamas, Alce-

tendedly with her

Juno is represented and august with a diadem on her head in her right hand by peacocks, and on the top of her shield Iris, stands behind the colours of her barge. The temples were numerous which were at Antium. This was the goddess of marriage, the Roman consuls office, were obliged to sacrifice, and all the sacrifices performed with her.

Among birds, the peacock, were sacred lily, and dittany.

Her

surnames, c

deses.

## MYTHOLOGY.

are derived from the functions or things over which she presided, or from the different places where her worship was established. Her children by Jupiter were Vulcan, Mars, and Jove, though some assert that the latter had no other parent than Juno.

According to Varro's explanation, this family of Juno denoted the earth, by whose marriage with Jupiter or the heavens, almost all things are generated. Cicero and others, however, suppose that the air, lying between the earth and the heavens, was consecrated by the name of Juno; and this conjecture seems strengthened by the great affinity between the names of Juno and the air. In this sense Juno may be aptly called Jupiter's wife, because air, being naturally cold, is warmed by celestial fire.

## OF MINERVA.

MINERVA, or Pallas, the goddess of war, and all the liberal arts, was the daughter of Jupiter, being reported as sprung out of her father's brain, armed and full-grown; so that she was immediately admitted into the assembly of celestial deities. She was painted in various characters; but she was usually represented in armour, with a helmet and nodding her head, a spear in her right hand, and a shield, with the dying head of

er left :—sometimes this Gorgon's head was supported on her breast-plate, which as well as her shield, and helmet was entwined with frightful serpents. But when she appeared as the goddess of the liberal arts, she usually wore a variegated veil, which the ancients call *peplum*.

Minerva is said to have contended with Neptune concerning the right of giving a name to the capital of Cecropia, till at length the assembly of the gods settled the dispute, by promising the preference to whomsoever of the two should present the inhabitants with the most valuable gift. Accordingly, Neptune struck the ground with his trident, and instantly produced a horse ; but Minerva caused an olive to spring out of the earth, and obtained the victory by the unanimous suffrage of the gods ; who observed that an olive, the emblem of peace, was far preferable to a horse, which was the symbol of war. The victorious deity therefore called the city Athenæ, after her own name in Greek.

This goddess is said to have invented the art of spinning, and consequently excelled all others in it : Arachne, a young lady of Lydia, presumed to challenge her in this art, but it proved her ruin ; for the offended goddess tore her work, and struck her forehead with a spoke of the wheel. This disgrace drove Arachne to despair, and induced her to hang herself ; but Minerva, touched with remorse at her untimely fate, restored her to life, and

changed her into a spider, which is employed in spinning. Ovid alludes in the following lines :—

" Arachne thrice upon her forehead smote  
Whose great heart brooks it not ; about  
A rope she ties, remorseful Pallas staid  
Her falling weight ; Live, wretch ! yet !

Minerva is also considered as the inventor of the pipe, but when she was playing that instrument by a river side, the water how much her face was deformed by blowing it, she laid aside with indignation, saying, " The price of the music is too dear if paid at such a rate."

She was known among the ancients by a variety of names. She was called Minerva because as the goddess of war she taught the numbers of men ; Athene, because she never sucked the breast of a mortal ; Arthenos, from her perpetual celibacy ; Tritonia, from the lake where she was educated. The worship of Minerva was universally established in Phœnicia, Greece, Italy, Gaul, and where several magnificent temples were erected and solemn festivals celebrated in her honour. She was particularly partial to the owl and the cock were her favourites, and the dragon among reptiles was her emblem.

rated statue of this goddess, called Palladium, was said to have fallen from heaven while the citadel of Troy was building: the oracle of Apollo was consulted concerning this event, he replied, that on the safety of that image depended the safety of his circumstance was well known to the Greeks during the Trojan war, and Ulysses and Diomedes were commissioned to steal away the fatal statue. They crept into the city through the sewers, and executed this task with success: Helenus, the son of Priam, who was unfaithful to his country according to Virgil, Minerva was grieved at the violence offered to her; but she was pleased that the Palladium appeared to be dead, and by the flashes from its hidden springs from the earth, exacted reparation of the insulted goddess.—Some affirm that this statue was received into the Greeks by Æneas, who carried him to Italy; but others are of opinion that there were two Palladiums.

The character of Minerva the poets evidently intended to represent wisdom, or a sound knowledge, united to discretion and good manners. Thus it has been observed that Minerva sprang out of Jupiter's head, and集 all real wisdom and useful science as every virtue and mental act, were derived from the inexhaustible fountain of Divine Wisdom; and she

was born armed, to denote that the soul v  
is fortified by wisdom and virtue, is compl  
armed against all the vicissitudes of for  
The severe and majestic countenance o  
goddess, implies that wisdom united with v  
is equally commanding and respectable in  
situation, in indigence as well as in afflu  
in a cottage as well as on a throne, a  
the infirmities of age and sickness as w  
in the bloom of youth and the vigour of h  
It may, also, be observed, that as Minerv  
vented and exercised the art of spinning,  
wise young woman is distinguished by h  
horrence of idleness, and her love of cor  
dable industry.—With respect to the F  
um, it is said to have fallen from heav  
cause, as the Sacred Writings testify,  
good and perfect gift is from above, ar  
eth down from the Father of Lights;  
this statue gave security to the city in  
was placed, so in those cities and b  
where wisdom presides, the people er  
quillity and protection.

#### OF VENUS, AND HER ATTEN HYMENÆUS, CUPID, ADO THE GRACES.

THIS goddess, who presides ove  
ter, pleasures, and the Graces,  
as a remarkably beautiful w  
*with a purple garment enr  
monds, and attended by her*

the beautiful Adonis. The char-  
she rides is made of ivory, beauti-  
l and gilded, and drawn by swans  
sometimes, however, she is painted  
virgin rising from the ocean, and  
a kind of shell ; and some artists  
n her arrows, and made Suada, the  
f eloquence, her companion. Yet  
anding these beautiful representa-  
d the fine titles which are attached  
city, she was herself an impudent har-  
the avowed friend and patroness of  
impurity.

mythologists mention four Venuses,  
re born of different parents ; but the  
s, of whom we are now treating, was the  
ninent of them, and to her were ascrib-  
beauties as well as the disgraces of the

It is said that she sprang from the  
f the sea, and, being laid in a shell, in-  
f a cradle, she was driven by Zephyrus  
he island Cythera, or Cyprus, where the  
received her into their bosoms. Having  
d her education in this place, she was  
to heaven, and presented to the gods,  
whom were anxious to obtain her in-  
ge ; but as she rejected the advances of  
r, he punished her obstinacy by uniting  
th his ugly son Vulcan. After this she  
any lewd and disgraceful intrigues with  
ds, which serve to show her real charac-  
d the profligacy as well as the absurdit  
e who paid her divine honours. Th

power of Venus over the heart was supported by a girdle, called *sone* by Greeks, and *cestus* by the Romans. This wonderful girdle conferred beauty, grace, and elegance, even on the most deformed, and both to excite love and to revive extinguished flames. The contest of Venus for the golden apple of Discord is well known; in which she gained the prize against Pallas and Juno, and rewarded the umpire with the most beautiful woman in the world, which occasioned the Trojan war.

The companions of Venus were Hymenæus, Cupid, Adonis, and the Graces:—The first of these was the son of Bacchus and Venus, Urania, born in Attica, where he used to rescue stolen virgins and restore them to their parents. He was of a very fair complexion, and usually crowned with a wreath of sweet marjoram or roses: in one hand he carried a torch, and in the other a flame-coloured veil, to represent the blushes of a virgin.

Cupid, the son of Venus and Jupiter, though the youngest of the deities, is accounted one of the strongest, and is the inseparable companion of his mother, as without his assistance she confesses she can do nothing. This is expressed in Virgil's fourth *Aeneid*:—

'Thou art my strength, O son! and power alone.'

This attendant on the queen of love is drawn naked, because a lover deprives himself of all that he has for the sake of his mistress.

~~and he was son of Venus, king of w~~  
and his extraordinary beauty excited the  
of Venus, who took great pleasure in his  
sony. One day being engaged in hunting,  
ld boar attacked and killed him. Venus,  
shedding many tears for his loss, changed  
blood into a flower called anemony, and  
erpine restored his body to life, on condi-  
that he should spend six months with her,  
he rest of the year with Venus; by which  
the alternate appearance of summer and  
winter is implied.

The three Charities, or Graces, were daugh-  
of Venus by Jupiter or Bacchus, and were  
ant attendants on their mother. They  
represented naked, because acts of kind-  
ought to be done with openness and can-  
; and they held each other by the hand,  
note that there ought to be a perpetual

## MYTHOLOGY.

MYTHOLOGY.

ind. The rose, the myrtle, and the ~~aph~~  
were sacred to this goddess; among birds,  
love, the swan, and the sparrow were  
favourites; and among fishes, those called  
lycostomus and aphya.

## OF AURORA.

AURORA, the daughter of Terra, and Tit  
is the sister of the sun and moon, and mothe  
the stars and the winds. Some authors, h  
ever, suppose her to be the daughter of  
perion and Thea. She is generally repre  
ed riding in a golden chariot, and op  
with her rosy fingers the gates of the  
She always sets out before the sun, and an  
ces his rising; while Nox and Somnus  
fore her, and all the constellations dis  
at her approach. She is reported to  
carried two beautiful young men, C  
and Tithonus, into heaven. The fo  
these married Procris, daughter of the  
Thessaly. Aurora fell violently in lo  
him, and even carried him with her into  
but he refused to listen to her solicitat  
expressed the utmost impatience to  
Procris. The goddess therefore sent  
in the disguise of a merchant, in or  
his wife's fidelity; and though his  
proved unavailing, his gold proved i  
and Procris yielded up her honour i  
moment that Cephalus discove  
Ashamed of this detection, she i

led to the woods, and devoted herself to hunting; but she was afterwards reconciled to Cephalus, and gave him an unerring arrow which she had received from Diana. Cephalus being extremely fond of hunting, used to spend part of every day in that amusement, and when fatigued he usually laid himself down in some shady spot, and earnestly called for *Aura*, or the refreshing breeze. This ambiguous word was mistaken for a mistress, by some person who mentioned it to Procris, and that unfortunate lady resolved to watch for and discover her rival. She accordingly went to the woods and concealed herself in a bush, till Cephalus called as usual, upon the name of *Aura*. She then lifted up her head to obtain a sight of the nymph; but the rustling which she made in the leaves induced Cephalus to suppose some game was at hand, and he immediately let fly his fatal arrow. Procris was pierced to the heart, and soon expired in the arms of her husband; acknowledging that she had fallen a victim to her groundless jealousy.

Tithonus was the son of Laomedon, king of Troy. Aurora became enamoured of him for his extraordinary beauty, and carried him to heaven, where she rewarded his love with the gift of immortality; but having forgot to ask of the Fates a perpetuation of his youth, he, in process of time, became old and decrepit. He now perceived his immortality to be a burden rather than a blessing, and asked Aurora

to grant him his request, she changed him into a swan, and he is said to renew its youth when it sheds its skin.

## OF LATONA.

LATONA, the daughter of Phœbe by Cœus the Titan, was so extremely beautiful, that Jupiter fell in love with her, and took her to his embraces. She was soon afterwards discovered to be pregnant; upon which Juno called her out of heaven, and obliged Terra by oath not to offer her any place to bring forth in; at the same time appointing the serpent Python to persecute her all over the world; we have already noticed. Juno's revenge, however, was disappointed. Diana's revelation from the sea to receive Latona, Delos emerged from the sea to receive Latona, and there she gave birth to Diana and

Two instances are recorded of the effects of Latona's anger towards Niobe, the rustics of Lycia in Asia.—Niobe, daughter of Tantalus, and wife of Amphion of Thebes, was so enriched with all the gifts of nature and fortune, that she despised that goddess. Hence she is described in the Metamorphoses as speaking in the haughty strain:—

State's too great for fortune to bereave ;  
High much she lavish, she much more must leave  
Through my court behold in every place  
Mine riches ! add to this a face  
Thy a goddess. Then to crown my joys,  
Ten beauteous daughters, and as many boys ;  
These by marriage to me multiply'd,  
Old ! have we not reason for our pride ?

us did Niobe boast of her greatness at  
ty, and despise others in comparison  
lf; but her pride soon stripped her of a  
asted happiness, and reduced her from th  
at of pomp to the lowest degree of misery.  
hen Latona perceived the contemptuous  
riour of this proud queen, she comm  
d Apollo and Diana, to revenge the i  
that had been offered to their mother  
rdingly, having filled their quivers wi  
vs, they went to the palace, where they  
killed the sons, then the daughters, at  
the husband of Niobe, who witnessed  
whole of this horrid massacre, and stoc  
fied with grief, till at length she w  
ged to a marble statue.

The rustics of Lycia incurred Latona's i  
tion by their inhumanity : for when she  
lered in the fields, during her pregnanc  
ied with walking, and oppressed by th  
of the weather, she almost fainted with  
. At length she discovered a spring, i  
ottom of the valley, and eagerly ran to  
the cooling waters, but the neighbourin  
ns stopped her and bade her depart. She  
sented her condition in the most eloquen  
L. III.

manner, and earnestly begged leave to her thirst ; but they remained inexorable, and leaped into the water to upstream. This barbarous treatment ed her so much that she exclaimed, "I always live in this water." According to legend, they were turned into frogs, and passed the remainder of their days in the muddy

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## CHAPTER IV.

### *Of the Terrestrial Gods.*

#### OF SATURN.

SATURN is generally represented as an old man, bowed down with age and infirmity. His cheeks are thin and hollow, his forehead full of furrows, and his eyes sunk. He holds a scythe in his right hand, with a serpent coiled round it, which seems biting his own tail, and in his left hand he holds a child, which he raises up, preparing to devour it. He was the son of Uranus, by Terra or Thea. After having mutilated his father, he obtained the kingdom of the world by the consent of his elder brother, Cronos. But he did not bring up any male children according to the sequence of this agreement, Saturn abstained from the act of copulation with his wife, Rhea, who concealed the birth of Jupiter, Juno, and Pluto, and instead of

ed him courteously, and even made him  
partner on the throne. Saturn now applied  
himself to the most beneficial avocations; civi-  
lizing the barbarous manners of the inhabitants  
of Italy, and instructing them in the noble art  
of agriculture. His reign, also, was so mild  
and benevolent, that the ancient poets have  
called it the *golden age*, to express the happiness  
which they enjoyed.

Human sacrifices alone were acceptable to  
Saturn, and the gladiators were placed under  
his protection, and fought at his feasts. Wax  
candles were lighted upon his altars, and those  
sacrificed to him had their heads bare,  
while the priests wore scarlet garments. The  
festivals called *Saturnalia* are supposed to have  
been instituted long before the foundation of  
Rome. They were originally celebrated only

to speak with the utmost freedom and  
ity to their masters.

With regard to the historical sense  
fable, some writers are of opinion, tha  
was Nimrod, the founder of the Bal  
empire; but Bochartus and some otl  
inclined to suppose, that Noah was re  
ed by this deity; and that for the fo  
reasons:

As in the time of Noah all mankin  
the same language, it is said that in  
age there was but *one* language, wh  
mutually, understood by men and brut  
Noah was called, in the Hebrew la  
a man of the earth, or a husbandman,  
is justly called the same, from his n  
with Tellus, whose other names were  
Rhea; and as Noah was the first pl  
vineyards, so the art of cultivating fi  
vineyards is, by some, attributed to  
invention. Noah was once overcon  
wine, because he probably had never  
enced its strength before: and the Sa  
ans frequently drank excessively, un  
idea that their god was a friend and pa  
inebriated persons. As Noah foret  
coming of the flood; so did Saturn  
that there should be great quantities  
and an ark built, in which men, birds, a  
tiles should all sail together: and a  
affirms that Saturn, with his wife Rh  
those with him, were born of Ocean  
Thetis; so Noah and all that were

the gods naked, shourd ..  
ied.

sophical point of view, however,  
idently designed to denote Time,  
count he is represented as devour-  
ldren, because the days, months,  
&c. are the children of Time,  
always devours after their birth;  
cythe which Saturn carries in his  
apt symbol of Time; before whose  
weapon all earthly things fall and  
way.

### OF JANUS.

eity is commonly represented as a  
n with two faces, by which he sees  
both before and behind him.  
his feet, and he

whence the gates before private houses in Rome were called *januae*; and therefore were called, in the plural number, *jan*

He is called Bifrons and Biceps, because he had two faces, and saw both things at once; or because, as lord of the month, he observes both the morning and the evening. He was, also, sometimes called Quirinus, and was represented with four faces, one looking towards each of the four quarters of the world, which he was believed to have known by his counsel and authority. The ring which he held in his hand, denoted that he was the guardian of the ways and roads; and the key intended to show that he was the inviolable lock, and the opener of all the months, the first of which is called January, after him. His key was also intended to signify that he was, as it were, the door, through which the prayers and intercessions of mankind gained access to the gods: for, in all sacrifices, the first offering was first offered up to Janus.—The temple of Janus, founded by Romulus and Tatius, always kept open in time of war, when the Romans enjoyed profound peace. It is particularly worthy of remark, that in the space of seven hundred years, this temple was only shut three times:—once by King Tarquin the Proud, about 234, B. C. the second time by the Consuls Marcus Attilius and Titus Manlius Torquatus, during the Carthaginian war; and lastly, by the Consul Gaius Marius, after his decisive victory at Actium.

According to the most probable account, this fable of Janus was drawn from

ent king of Italy, who founded the town of Aniculum, and was deified after his death by the affection of his subjects; but some authors suppose him to have been a priest, a prophet, and a divine. Without entering into this dispute, however, it may suffice to consider Janus as the emblem of prudence; and in this sense our young readers may contemplate the fiction with some real advantage. The wisdom of Janus seemed to consist in a remembrance of past events, and in the foresight of things to come: so the prudent man, by his sagacity of mind and maturity of judgment, observes, with equal facility, things past and future, and by a just connection of causes and effects, is enabled to join things present with things to come, and things future with those that are past.—Janus held a key in his hand capable of un-locking every door; and to the prudent man nothing is so private or obscure that his care and study cannot discover and explain; nothing so difficult and intricate that his perseverance and ingenuity cannot overcome and un-fold. By the key of prudence he opens the rich cabinet of knowledge, unmoves the bars and difficulties that lay in his way; and insinuates himself effectually into the favour and friendship of those who, like himself, are happily possessed of prudence and virtue.

As Janus is said to have first introduced altars, temples, and sacrifices; so it is a sign of the greatest prudence to reverence, perform, and propagate the worship of our Creator; and

as Janus was first addressed in all sacrifices, so the sublime doctrines of Christianity direct the prudent man to offer all his prayers to God; through that adorable Redeemer, who hath emphatically called himself the *door*, by which if any man enter he shall be saved.\*

### OF VULCAN.

VULCAN was the son of Jupiter and Juno, of whom it is said, that being rendered contemptible by his deformity, he was kicked out of heaven into the isle of Lemnos, and broke his leg in the fall. He then set up a smith's shop, and taught the Lemnians the various uses of the fire and iron. He has been celebrated by the ancient poets for the ingenious works and figures which he produced, and it is asserted, that the first woman was fashioned by the hammer of Vulcan, and presented with some gift by each of the gods, whence she was named Pandora. Minerva gave her wisdom, Venus, beauty; Mercury, eloquence; and the rest of the gods different accomplishments. It is also said that when Prometheus stole fire from heaven to animate the man which he had made, Jupiter sent Pandora to Prometheus with a sealed box, but he would not receive it. He then sent her with the same box to the wife of Prometheus's brother

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\* John, x. 9.

, out of a natural curiosity, opened it ; which all sorts of diseases and evils flew among mankind, leaving nothing but hope bottom.

Cyclops of Sicily were Vulcan's second attendants, and with him they fashioned not only arms for the gods and celebrated heroes, but also forged thunder for Jupiter. Vulcan's amours were not numerous, his infidelity of his wife, Venus, is well known.

Vulcan was generally represented as an emaciated blacksmith, blowing with his arms the fire of his forges, and sometimes holding a hammer raised in the air ready to strike, while with the other hand he turns the incers, a thunderbolt on an anvil. He received the surnames of Mulciber, Pandamater, Clytotechnes, Chalaipos, all expressive of his profession or lame-ness. His worship was generally established first, at Athens, and among the Romans ; a calf and a boar pig were the principal offerings offered upon his altars.

Vulcania were first celebrated at Rome, in honour of this deity ; at which, they threw animals into the fire, to be burnt to ashes, and a temple was dedicated to him upon Mount Etna, in Sicily, whence he is sometimes called Etnaeus. This temple was guarded by dogs who were said to possess so exquisite a sagacity that they could discern whether the animals that came occasionally thither were

religious or w  
to fawn upon  
at the latter,

This fable  
two sorts of !  
marked by V  
derived from  
and therefore  
with a blue h  
or elementar  
and unmixed  
used on our  
wanting a c  
can is said t  
having been  
merely suppo  
comes from  
falls into the

But the fir  
seems, likew  
of this god ;  
at the idea o  
ing the husba  
nus ; yet if v  
ters we shall  
union ; for V  
she may be re  
hardened pro  
ably employe  
have produce  
to individuals  
*"By this flat  
ele was con*

## MYTHOLOGY.

The palaces of Troy were reduced

### OF ÆOLUS.

the god of the winds, is said to be the son of Jupiter, by Aasta Hippotas, from whom he is named.

Others, however, are of opinion that he is the son of Hippotas. He reigned over the island of Æolia, and because he had the power of controlling the winds, and a great astronomical knowledge, it was generally believed that the winds were under his power; whence there was occasion to deify him, as god of the winds, and authority in his kingdom. This is described by Virgil in the following manner:

Æolus in his cavernous abode,  
From his high seat surveys the world,  
And with imperial hand the tempests bind,  
The tempests in dark prisons binds.  
I that th' impatient captives tend,  
And for relief, the mountains rend.  
All the undaunted monarch stands,  
With sceptre, and their rage commands;  
But not, their unresisted sway  
O'er the world before them in their way.  
Wide seas, through empty space would they fly  
Before the driving soul.  
He, the Father of the gods  
Gives fury to these dark abodes;  
Gives with arbitrary sway,  
With fetters, or their force allay.

The name of this deity seems to have derived from a Greek word signifying because the winds over which he presides continually varying or changing. He is sometimes represented as an old man with a venerable beard, and a pair of wings fastened to his shoulders. He sits on the cliff of a rock looking toward the ocean, and pointing to the winds, who appear with inflated cheeks by his side, as if in the act of raising a tempest at their sovereign's command.

#### OF MOMUS.

MOMUS, the god of pleasantry among the ancients, was the son of Nox and Somnus. His name in the Greek language signifies jester, or mimic, and accordingly he is seen without employment, but passes an indolent life, amusing himself with the actions and sayings of the other deities, and frequently censuring and deriding them with the greatest severity. Neptune, Vulcan, and Minerva, all envied the severity of his wit and satire; having contended which of them was the most skilful artificer, Neptune formed Vulcan a man, and Minerva a house; then made Momus umpire in the competition. He, however, condemned all the performances. The bull he disliked, because his horns were not placed before his eyes, which would have enabled him to give a stronger, and a more forcible blow; the man he condemned, because

a window in his breast, to discover his  
ghts ; and he found fault with the house,  
use it was immovable, and could not be  
oved from bad neighbours.—This deity is  
rally represented in the act of raising a  
k from his face, and holding a small figure  
is hand.

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## CHAPTER V.

*Of the Terrestrial Goddesses.*

## OF VESTA.

ESTA, the wife of Cœlum, and the mother  
turn, is the eldest of the goddesses ; but  
is placed among the terrestrial deities, be-  
e she is the same with Terra, and derives  
name from clothing, because plants, fruits,  
are the clothing of the earth. She was  
esented sitting, because the world was an-  
ly supposed to be immovable; and a drum  
given her to denote that the earth contain-  
ie boisterous winds within its bosom. Her  
was usually crowned with a wreath of  
ers, and several kinds of animals were de-  
ited as creeping about and fawning upon

There was another Vesta, however, who  
worshipped as the goddess of fire : and in  
character she was painted in a long flow-

The name of this deity seems to have derived from a Greek word signifying because the winds over which he presides continually varying or changing. He is sometimes represented as an old man with a ble beard, and a pair of wings fastened to his shoulders. He sits on the cliff of a rising toward the ocean, and pointing by his side, as if in the act of raising at their sovereign's command.

## OF MOMUS.

Momus, the god of pleasantry, was the son of Nox a jester, or mimic, and according to some writers, had no employment, but passes an amusing himself with the action of the other deities, and frequently deriding them with the greatest severity. He contended with Vulcan, and Minerva, having claimed the title of most skilful artificer, Neptune then made Momus umpire. He, however, condemned all the bulls he disliked, because not placed before his eyes, which enabled him to give a strong blow; the man he condemned

## MYTHOLOGY.

adow in his breast;  
; and he found fault w  
it was immoveable, a  
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and.



## CHAPTER

### *Of the Terrestrial C*

### OF VESTA

VESTA, the wife of C  
Saturn, is the eldest of  
she is placed among the  
name from clothing,  
are the clothing  
represented sitting, bec  
ciently supposed to be in  
was given her to denote  
the boisterous wind  
... ally cr

ing robe, with a veil on her head, one hand a lamp, and in the other or sometimes a palladium. She was the daughter of Saturn, by his wife Rhea, and was chiefly exercised about altars and temples. Indeed she is said to have invented the art of building, and was esteemed the greatest patroness of houses; statues of the goddess were, therefore, placed before the doors of houses at Rome, and the places where she stood, were called from her name,

Vesta was a virgin, and so great was her virtue of chastity, that when Jupiter gave her the power to ask any favour which she pleased to obtain, she requested that she always remain in celibacy, and receive no oblations in all sacrifices. Her request was granted; and among the Romans, fire was kept in her temple, not upon an altar or in a chimney, but in earthen vessels, suspended in the air, and watched by the vestal virgins with the utmost care; for if this fire should be extinguished, all public and private worship would be interrupted, and a vocation pronounced against the country. Some means were found to expiate the prodigies which sometimes happened through the carelessness or want of attention of the virgins, they were severally punished, and the sacred flame was rekindled by the heat of the sun.

The office of the priestesses connected with the service of this goddess appears to have been of great antiquity, as the first vestal

osed to have been chosen by Æneas. Numa appointed four, to which Tarquin added two: but after the expulsion of the Tarquins, the high-priest was entrusted with the care of them. It was required that they should be born of a good family, and unexceptionable in their persons, and for thirty years they were expected to live in the strictest continence; the first ten years were spent in learning the duties of their order; the following ten were occupied in the religious discharge of those duties: and the remainder of the time was devoted to instructing young novices. When the stated period had elapsed, they were permitted to marry; or if they preferred a single life, they remained as attendants on the other vestals. The vestal who forfeited her chastity was doomed to be buried alive; but it is said, that for the space of a thousand years, during which this order remained in existence, only eighteen vestals incurred punishment by a violation of their vow.

### OF CYBELE.

CYBELE, the daughter of Cœlus and Terra, is supposed to be the same with Rhea, Ops, Bona Dea, Magna-Mater, Dindymene, Berecynthia, &c. According to Diodorus, she was the daughter of a Lydian prince, and as soon as born she was exposed on a mountain called Cybele, where she was preserved and suckled by some beasts. On her return to her

father, she became enamoured of Atys, probably in consequence of his having first introduced her worship into Phrygia.

Some authors consider Cybele as the wife of Saturn, but others affirm that she was the consort of king Faunus, who beat her with myrtle rods till she died, because she disgraced herself upon some occasion, by becoming intoxicated with wine; but the king afterwards repenting of his severity, deified the victim of his anger, and paid her divine honours. Hence it was unlawful for any one to bring myrtle into the temple, and in her sacrifices, the vessels of wine were covered, and when the men drank out of them, they called it milk instead of wine.

The modesty of this goddess was so remarkable, that no man ever saw her except her husband; for which reason her sacrifices were performed in private, and all men were excluded from her temple. Silence was, particularly observed in her sacrifices, according to the doctrine of the Egyptians and Thagoreans, who taught that God was to be worshipped in silence, because from silence things took their beginning. The priest of Cybele, called Galli, Corybantes, &c. were not admitted into her service without a painful mutilation; and in the celebration of her festivals they imitated madmen, cutting and slashing their arms with knives, and filling the air with dreadful howlings, mixed with confused clangour of arms, and the noise

## MYTHOLOGY.

prets, &c. The box and  
this goddess; the former  
used in her sacrifices  
; and the latter in re  
red Atys, whom she  
s, on condition that he  
a state of contingenc  
his virtue, the goddess  
a fit of insanity tha  
nd was about to tern  
ien he was suddenly c

ifficiently obvious tha  
designed to represent  
ar from an attentive  
, as it is generally re  
towers is placed on hei  
vers and castles are buil  
in a chariot, to denote  
pended in the air, and  
age serve to show, tha  
body, and continually  
own by lions, because  
ingovernable, but that  
nd piety may tame it  
the yoke: and the  
her hand serves to ren  
e earth locks up many  
ch she opens and dispe  
She is also represen  
pregnancy, to intimi  
th, and sometimes she  
reasts, to denote that t

## THEOLOGY.

living creatures. Her garments with different colours, with a variety of figures, all symbolical of our habits,

## OF CERES.

goddess of corn and harvests, was  
er of Saturn and Ops, and her  
auty inspired all the gods with love  
tion. She was debauched by her  
Jupiter and Neptune. She had Pro-  
the former, and either a daughter,  
se Arion by the latter. Afflicted by  
f her honour, she assumed a mourning  
ad retired into the dark recesses of a  
here she lay concealed till Pan acci-  
y discovered her, and informed Jupiter  
length persuaded her to lay aside he  
nd forsake the cave. This was a felic-  
event for the world, as during her ab-  
sence and plants of the earth were e-  
nd, and a great infection reigned am-  
orts of living creatures.

Pluto, as she was gathering flowers in  
ins near Enna; and the afflicted m-  
ade a toilsome and laborious search afte-  
l she was at length informed of the  
d even then her daughter's restorative  
possible, because she had eaten of pe-  
te in the dominions of Pluto. The

## MYTHOLOGY.

Ceres, however, was so great, granted Proserpine to pass six months with her mother, and the rest of the year with her husband.

Having obtained this favour, she went to Attica, which at that time was completely desolate, and instructed the people of Eleusis in every thing relating to agriculture, and the management of fruit trees; then lent him her chariot, and directed him to travel all over the world, and to teach her important lessons to the rude savages who had hitherto subsisted upon a wild life. Ceres, also, performed the office of legislator, and the Sicilians found great advantage of her salutary regulations; received the appellation of The Sicilian Ceres. Ovid gives much the same account, in the following lines:—

“Ceres was she who first our furrows ploughed,  
Who gave sweet fruits, and easy fruit did bring:  
Ceres first tam'd us with her gentle law,  
From her kind hand the world subsisted.”

The principal festivals instituted by this goddess, were the Eleusinian mophoria, and the Ambarvalia. In Sicily there were two sorts, the *majo* or great festival, dedicated to Ceres; and the *minora*, to Proserpine. Those who were initiated in the former, were obliged to pull off their clothes till they came to the temple, and to publish any thing respecting the goddess, which was deemed a heinous crime. At the

ed torches were used in the sacrifice with them Ceres sought her daughter; the devotees called upon the name of pine in the streets and highways, the air was filled with their howlings. Games were also celebrated at these times, in which the victors were crowned with a wreath of bay.

The Thesmophoria were first instituted by Triptolemus, or, according to some, by Europa, the daughter of Danaus; and they were observed with the utmost solemnity in most of the Greek cities, but particularly at Athens. On some days a fast was kept, and wine was entirely banished from the altars. Small sacrifices were offered on this occasion, because the goddess was apt to destroy the fruits of the earth if any offering were omitted. Lands composed of ears of corn were offered to the beneficent goddess.

The Ambarvalia, were solemn processions round the ploughed lands, celebrated by the Romans, in the months of April and May. Their name is derived from the Latin *ambulatio arris*, or going round the fields. A bull, a sheep, and a goat, were led round the fields by husbandmen, crowned with oak-leaves, and singing the praises of Ceres; while a multitude of peasants followed dancing, making repeated acclamations.

*of wine mingled with milk and then offered, and the immolation of a bull terminated the solemnity. This custom is beautifully described by the poet Virgil.*

ev'ry swain adore her pow'r divine,  
milk and honey mix with sparkling wine :  
ll the choir of clowns attend this show,  
ng procession shouting as they go ;  
king her to bless their yearly stores,  
ing plenty to their crowned floors.  
in the spring, and thus in summer's heat,  
re the sickles touch the ripening wheat,  
eres call, and let the lab'ring hind  
oaken wreaths his hollow temples bind.  
eres let him call, and Ceres praise,  
uncouth dances, and with rustic lays."

Ceres as well as Cybele, is evidently figured after the earth. Thus she is represented as a formed and beautiful woman, because the earth is admirably proportioned by Divine power, and appears beautiful to the beholder, particularly when ornamented with gold and embroidered with a rich profusion of ornaments and flowers: her hair is yellow; before the ears of corn when fully ripe, are of the same colour: her breasts seem distended with milk, because the earth brings forth all things from itself, and affords maternal nourishment to all inopport. The torch which she bears in her hand, and the poppy which she holds in her other, may represent the fire by which all things are animated, and the blessing of sleep. Some mythologists, however, tell us that she holds a lighted torch, because she sought her son with torches which she kindled at the foot of Mount Etna; and that when through the heat he was completely robbed of all repose, Jove gave her a poppy to eat, that plant

nine Muses, and Apollo

first of the Muses, was so  
sweetness of her voice: she

J <sup>music</sup> c  
invented  
in her r  
her left  
name

presided over eloquence and heroic poetry, and was deemed by Horace capable of playing on any musical instrument. She was generally represented crowned with laurel, and holding in her hand the most famous epic poems of antiquity.

**CLIO,** the second muse, presided over history, and derived her name from the glory or famousness of things she recorded. She is represented crowned with a laurel wreath, holding a trumpet in one hand, and a book in the other ; though sometimes she holds a *plectrum*, or quill, with a lute. Her office was faithfully to record the actions of brave and illustrious characters.

**ERATO,** was the muse who presided over lyric and tender poetry ; and is supposed, by some, to have first invented the art of dancing. She is sometimes apparently thoughtful, and sometimes gay and animated : her temples are entwined with roses and myrtle, and she generally appears holding a lyre in her hand. She was invoked by lovers, particularly in the month of April, which, among the Romans, seemed particularly devoted to the tender passion.

**THALIA,** was so called from her briskness and gaiety, as presiding over festivals, and comic or pastoral poetry. She is usually delineated leaning on a column, holding a mask in her right hand, and a shepherd's crook in her left. Her dress appears shorter and less ornamented than that of her sisters.



over music, and  
the inventress of the flute. ~~she~~  
opinion that the invention of logic ~~belonged~~  
this goddess. She is represented ~~as~~ ~~a~~ ~~crown~~  
with a wreath of flowers, and holding a ~~flute~~  
in her hand.

TERPSICHORE derives her name from  
pleasures she took in dancing, of which she  
was the goddess and president. She is com-  
monly painted with a crown of laurel on her  
head, and a musical instrument in her right  
hand.

MELPOMENE, was so named from the melody  
of her song. She presided over tragedy,  
and Horace has addressed the finest of his odes  
to her, as the patroness of lyric poetry. She  
was represented with a serious countenance,  
holding a dagger in one hand, and a crown  
in the other. Her garments were ~~purple~~  
~~and the inventress~~

## MYTHOLOGY.

she received that appellation  
from the sweetness of her singing. She was  
the goddess of music, and was generally considered  
as the most skillful virtuoso of the flute. Some are of  
opinion that the invention of logic belongs to  
her. She is represented as crowned with a  
garland of flowers, and holding a

lyre. Minerva  
derives her name from  
the Greek word μένειν, to abide,  
which means to be at home, or to be  
at rest; and she is called the goddess of  
the arts, and the mother of the arts, and  
president. She is the patroness of  
the sciences, and of the fine arts, and  
is represented as wearing a

crown of laurel on her head, and  
holding a spear and shield in her hands.

The name of Minerva

MYTHOLOGY.

64

ed to see any thing that was done again  
tice and equity : and Eusebius calls he  
minta ; because by her verse and prece  
mis was the practice of uprightness  
and the moderns represent her as h  
sword in one hand, and a pair of scal  
other.

**ASTREA**, daughter of Aurora, an  
king of Arcadia, was sometimes ca  
tia, as being the goddess, and patro  
tice. The poets tell us that she r  
the earth during the golden age, b  
edness and impiety of mankind  
brazen and iron ages, induced he  
heaven, where she was placed a  
Virgo. She is represented, unde  
stellations of the zodiac, unde  
stern but majestic countenanc  
goddess Themis, she bears a s  
of scales, as the insignia of her

**NEMESIS** was the daughte  
Necessity, or, according to o  
Oceanus. She rewarded vi  
vice, with the utmost imp  
taught men their duty, so t  
name from the distribution  
body.

She is sometimes called  
rastus, a king of the Argi  
an altar to her ; or, as s  
difficulty of escaping h  
person can eventually

es, though justice may sometimes be overtaking him. She was, also, surnamed Rhamnusia, from the town of Rhamnus in where she had a temple, and a famous Parian, marble ten cubits high. She was seated with a crown upon her head, of an apple tree in her hand, and a quiver at her side, denoting her swiftness as well as her warlike character.

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## CHAPTER VI.

### *Of the Rural Gods.*

#### **OF PAN.**

the god of shepherds, huntsmen, and countrymen, is said to have been the son of Dryope; though different authorities give different accounts of his parentage. He was however, a monster in appearance, being a beast rather than a god. He was armed with two small horns on his head, a beard, a long beard, a spotted skin, and legs, and tail of a goat. He generally crowned with a wreath of pine, carrying a pipe of uneven reeds in one hand, and a crooked staff in the other. His education of this deity was intrusted to a nymph of Arcadia, but, according to

themselves with the oddity of his " Bacchus gave him the appellation of cause he exhilarated the minds of all by the music of his pipe, or because he is bol of the universal world.

Pan was continually employed in de the nymphs, and, notwithstanding his appearance, he gained the affections of Echo, and Dryope ; the latter of whom b him a daughter, named Tringes, who is have given Medea the herbs with wh charmed Jason. He was not so suc however, with the nymph Syrinx, for from his presence, and when overtaken brink of a river, she prayed the Nai transform her into a bundle of reeds, Pan was laying hold of her ; so he cau reeds in his arms instead of her. These being moved to and fro by the wind, mournful, but musical sounds, which Peceiving, he cut them down, and made a musical instrument which he called from the name of his mistress. This is described by Ovid, in language to following effect :—

" Pan thought he hugg'd his mistress when ind  
He only hugg'd a truss of moorish reed,  
He sighs—his sighs the tossing reeds return  
*In soft small notes, like one that seem'd to me*

pleasant notes the god surprise,  
I make us friends at last,' he cries :—  
e of reeds unequal fram'd  
nd Syrinx from his mistress nam'd."

ip of Pan was established, partic-  
cadia, where he is said to have  
esided; and it appears that he de-  
lles on mount Lycaeus. His festi-  
the Greeks called Lycaeum, were in-  
to Italy by Evander, and were  
ome by the name of Lupercalia.  
ces milk and honey were always  
n in a shepherd's bottle. It may  
add, that as this deity frequently  
inhabitants of the neighbouring  
is uncouth appearances, that kind  
ch often seizes men, and which is  
inary, is from him denominated

seems intended to set forth the  
ld, as we have previously intim-  
symbolical figure of Pan. In his  
he resembles a man, and in his  
beast, because the superior and  
of the world is radiant and beau-  
he lower is comparatively rough  
d. His ruddy countenance has  
d to denote the splendour of the  
his horns resemble those of the  
s spotted skin is expressive of the  
aent. The shaggy hair which cov-  
parts seems allegorical of trees,  
s of a variety of wild beasts; and

his goat's feet are generally deemed emblematical of the solidity of the earth. His pipe of seven reeds served to represent the celestial harmony made by the seven planets ; and his sheep-hook crooked at the top, might either imply his care of the flocks, or, by its form, might represent the turning of the year in itself.

### OF SYLVANUS.

**SYLVANUS**, a rural deity and one of the presidents of the woods, is said by Virgil, to have been the son of Picus. Like the preceding deity he had the appearance of half a man and half a goat ; and he was commonly represented with cypress in his hand, because he became enamoured of the beautiful boy Cyparissus, who died with grief, and was changed into a tree of the same name.

### OF SILENUS.

**SILENUS**, is generally represented as a corpulent old man, with a bald head, large ears and a flat nose. He was also commonly seated on an ass, covered with flowers, and stupefied with intoxication. He was, as some suppose, son of Pan, or, according to others, of Mercury ; and he is said to have received his birth at Malea in Lesbos. He was the preceptor and constant attendant of the god Bacchus, which sufficiently accounts for his name.

re of drinking. His appearance when  
ely inebriated has been thus forcibly  
ed by the poet Virgil.—

Two Satyrs, on the ground,  
ld at his ease, their sire Silenus found :  
with his fumes, and heavy with his load,  
ound him snoring in his dark abode ;  
y wreath was dropp'd not long before,  
by the wine, and floating on the floor,  
pty can, with ears half worn away,  
ng on high, to boast the triumph of the day.'

authors, however, assert that Silenus  
hilosopher, who accompanied Bacchus  
eclared Indian expedition. He is,  
re, sometimes introduced as speaking  
ilosophic gravity respecting the forma-  
the world, &c. It is also reported that  
being once asked, what was the best  
hat could befal man! he after mature  
ration replied. "It is best for all, ne-  
be born, but being born, to die very  
,

### OF PRIAPUS.

s deity was the son of Bacchus and Ve-  
it he was so extremely deformed that  
ther, ashamed of having given birth to  
monster, ordered him to be exposed on  
untains. His life, however, was preser-  
the humanity of some shepherds, and  
e circumstance of his deformity he re-  
the name of Priapus. His lasciviousness



and impurity occasioned his banishment ~~out~~ *his* Lampsacus, where he had passed *his* years ; but by the command of ~~any~~ *any oracles* was recalled and made god of the orchard gardens ; in which character he was principally revered by the Romans. He is represented with a human face, and the of a goat ; he holds a stick in his hand drive away thieves and mischievous birds, a sickle to prune the trees of all superfluous branches.

### OF ARISTÆUS.

**A**RISTÆUS, son of Apollo, and the nymph Cyrene, was born in the deserts of Libya, brought up by the Seasons, who fed him nectar and ambrosia. He became enamored of Eurydice the wife of Orpheus, and pursued her into a wood, where she was unfortunately stung to death by a serpent. To revenge untimely fate the nymphs destroyed all the of Aristaens, who was exceedingly grieved at his loss ; till having, by his mother's advice, seized on the sea god Proteus, and consulted on that misfortune, he learned how to obviate it. Proteus advised him to sacrifice four bulls and four heifers to the manes of Eurydice ; as soon as he had immolated the victims, left them in the air, swarms of bees immediately sprang from their carcasses, and restored Aristæus to his former prosperity. He is said

have first found out the use of honey, and to have been the inventor of drawing oil from the olive. He is therefore, generally represented tending a nursery of olives, and standing near a row of bee-hives.

#### OF TERMINUS.

THE statue of Terminus was merely a square stone, or a log of wood, perfumed with ointments, and crowned with garlands, yet the ancients paid him divine honours, supposing that the boundaries and limits of men's estates were immediately under his protection. Thus Ovid wittily remarks :—

“Terminus, whether stump or stone thou be,  
The ancients gave a godhead too to thee.”

The Lapidés Terminales, or landmarks, were held so sacred among the Romans, that whoever presumed to move or transfer them from their proper situation, became an outlaw, and his head was devoted to the *Diis Terminalibus*. And although animals were not sacrificed to the stones or stocks which represented the god Terminus, the first fruits of corn were solemnly offered to them, with wafers made of flour; and festivals called Terminaliae were annually celebrated to their honour. Some writers have observed, that when Tarquinus Seperbus wished to erect a temple on the Tarpeian rock to Jupiter, the god Terminus

## MYTHOLOGY.

nus refused to give way, though all the deities voluntarily resigned their seats to purpose.

## OF THE SATYRS.

THE origin of these rural deities is unknown; but their name is expressive of their impurity and licentiousness. They are represented with the faces of men, heads are armed with horns; the crooked hands, rough hairy bodies, and legs, and long tails. They are constant attendants of Silenus, who came old, they were not unfriendly. Sileni. The Romans promised them Fauni, Panes, and Sylvae, fruits of every thing were given them.

## OF THE FAUNI.

THE Fauns, who are frequently seen in painting with near resemblance to them though they differ in among the Latins used to be represented with horns and nails, a variety of terrible shapes. That their mere look could not have made a cated person, if he had been present.

## MYTHOLOGY.

Faunus, son of Picus, who reigned in I about 1300 years before the christian era supposed to have been the prince and father of the fauns; his predilection for agricultural pursuits having induced his subjects to rank him among their rural deities after his decease. He was always represented with the distinguished marks of the Fauns and Satyrs, his oracle was consulted with great solemnity. His name is said to have been originally derived from his remarkable skill in prophecy.

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## CHAPTER VII.

### *Of the Rural Goddesses.*

#### OF DIANA.

DIANA, the goddess of hunting, and patroness of chastity, was the daughter of Jupiter and Latona; and was born, with her brother Apollo, in the island of Delos. It has been already related that she became nurse to her mother as soon as she was born, but the pains which she witnessed at that time, induced her to resolve on perpetual celibacy. In order to shun the society of men she devoted herself to hunting, having chosen for her companions a select number of virgins, who, herself, were inimical to marriage.

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was called Lucina, Ilythia, or Juno, when invoked in the trying hour of creation, and Tierra, when worshipped in cross-ways, where her statues were usually set. She was also called Triformis, because she had three different names, as well as three different offices: in heaven, she is Luna, on the earth, she is styled Diana; in the infernal regions, she is known by the name of Hecate, or Proserpine. In the heavens she enlightens every thing; on the earth, she subdues all the wild beasts; on the sea, she governs the spirits by her bow and arrows: and in the lower regions, she governs the spirits by her power and authority. Some are of opinion, however, that she was called Triformis, because some of her statues had three heads, viz. those of a woman, a horse, and a dog: and others have supposed the aforementioned name to have been given her, because Luna or the moon has three distinct shapes: the new moon, which appears arched with a semicircle of light; the half moon, which exhibits an illuminated semicircle; and the full moon, which fills a complete circle with her radiance.

This goddess is generally represented of a tall stature, wearing an elegantly beautiful countenance, with the skin of a deer fastened to her breast, and a quiver full of arrows depending from her shoulders: a radiant crescent beams on her forehead, and she invariably appears with a bow in her hand: she is also attended by a dog, and sometimes rides in a chariot, dra-

are sacred to her. The most famous of temples was that of Ephesus, which was rated one of the seven wonders of the world. This building was 425 feet long, and 200 feet broad; and the roof was supported by 27 columns, of which 30 were carved in the most beautiful manner. The chief architect was Ctesiphon, but the edifice was not completed till 220 years after its foundation. The riches which this temple contained were truly immense, and the goddess who presided over it was worshipped with the most solemnity. On the memorable night of Alexander's birth, it was burnt by an Ephesian named Eratostratus, who committed the villany merely to immortalize his name; but it soon rose from its ruins with increased splendour.

## MYTHOLOGY.

shepherds on the ~~eleventh~~ <sup>the same</sup> feasts of May, being the same omulus laid the fol  
these feasts were celebrated to  
dess to drive away ~~the wolves~~  
ose diseases which are incident  
solemnities consisted in fixin  
y at certain distances, and  
aping over them ; after which  
herds were purified with the  
ng rosemary, laurel, olive, pine,  
Ovid has described these rites  
g lines :—

"Help; the pastoral rites I sing, —  
By mentioning each thing,  
And bean-straw oft I've held,  
Actions in a hand well fill'd,  
Flames, in order rang'd I've leapt,  
y laurel twig has dript."

erally represented as an elderly  
nded by the shepherds; and some  
e her to be the same with Vesta,  
ater.

## OF FLORA.

goddess of flowers and gardens  
ans, is said to have married  
whom she received the privi-

Feron  
being  
ness and  
on this  
the Rot  
the mountain  
ity, and or  
of her power  
stantly set on  
remove Feron  
iment, the  
ed the ...

## OF FERONIA.

FERONIA is generally placed next to Flora, as being the goddess of the woods, and the patroness and preserver of trees in general ; and on this account she was highly venerated by the Romans. It is said that a grove under the mountain Soracte was consecrated to this deity, and once afforded a remarkable instance of her power ; for the trees having been accidentally set on fire, the neighbours prepared to remove Feronia's image ; when to their astonishment, the fire was suddenly extinguished, and the whole of the grove resumed its former verdant and flourishing appearance. Strabo and some others have asserted that those who were inspired by this goddess could walk barefooted over burning coals without receiving any injury.

OF P

POMONA, the goddess of apples and all sorts, have been unknown; she had a temple priest called Flame, sacrifices to her divine fruit. She was waiting on a basket of fruit in one hand, and a branch of the gods of the earth in the other; she clasped it in her hand, but her predilection for celestial length succeeded better than observed Pomona's garden, introduced the form of a grey-headed old woman, who highly commended the beauty and ex- fection which they had for her: then artfully turned to the subject of the trees, and said he, the trees how do the plum and peach trees shall exceed each other? but if they had no like husbands hold them dwindle away and die, similitude and its effect of the desired effect, summing his own charms of youth.

## POMONA.

De<sup>s</sup>sed who presided over fruit-trees, appears to the Greeks; though at Rome, and a regular Pomonalis, who offered incense for the preservation of fruit-trees. She was commonly represented with two bunches of fruit in her hands, and holding a bunch in one hand, and a bunch of leaves in the other. Mars and Vertumnus endeavoured to win her to their side; but she could conquer neither, till Vertumnus assumed the form of a woman. He admired the fruit, and, sitting attention, he said to such persons as were conversing, "Observe up this wall: see which way and flower, which, and soon will be seen. This failed, and his rearing in all a be-

gar to feel the power of  
enter the conjugal state.

## OF THE FAIRIES.

THE female deities, called nymphs, were generally represented as youthful virgins, veiled up sometimes holding a vase, sometimes holding a vase, f to pour water. Their names over the different parts various functions and characters.

They were generally ter. Of the terrestrial over woods and parks, were called Dryades and Hamadryades; continually in the mountains, were called Oreades; and others in glens and dales, and were called Nereides; marine nymphs, those who dwelt in the sea were called Nereids; the fountains were called Fluviales; nymphs of the rivers over lakes and ponds. It was the proper office of the nymphs to attend on the celestial gods; Jupiter speaks of them in this passage, he says.

"Half gods and rustic Fairies,  
Nymphs, Satyrs, Sylvans,

## MYTHOLOGY.

And Juno boasts in the following lines:

" Twice seven, the daughters of the main,  
Around my person wait, and bear my train."

Hunting nymphs also constantly attend upon Diana, and the nymphs of Bacchus were almost innumerable. The customary offering made to them consisted of milk, oil, and honey, to which goats' flesh was sometimes added.

## CHAPTER VIII.

*Of the Marine Deities.*

## OF NEPTUNE.

NEPTUNE, son of Saturn and Ops, is said to have been devoured by his father on the day of his birth, and again restored to life by artifice of Metis. Neptune shared the dominions of Saturn with his brothers, and received the kingdom of the sea as his portion; but this appeared inferior to the empire of heaven and earth, claimed by Jupiter, he conspired to dethrone him. This conspiracy was soon detected, and its author was condemned by Jupiter, to build the walls of Troy. A reconciliation, however, soon took place, and Neptune was reinstated in all his rights and privil-

## MYTHOLOGY.

is god of the ocean, Neptune possessed a greater share of power than any other of the gods except Jupiter: for he not only controlled the seas, rivers, and fountains in complete subjection, but he could also occasion earthquakes whenever he pleased, and was capable of raising islands by a single blow of his trident.

We have already noticed his dispute with Minerva the honour of naming the city of Cecropia. It may be necessary to add, however, that his amours were very numerous. By means of a dolphin he obtained the favour of Amphitrite, who had vowed perpetual celibacy, and placed among the constellations the fish which persuaded that goddess to become his wife. To enjoy the company of Cephane, he transformed himself into a raven; to receive Ceres, he assumed the shape of a river Enipeus to gain the confidence of Thoosa, the beautiful daughter of Salmones; the sea-nymph, Thoosa, he had a son named Polyphemus, and several other children by different mistresses.

Neptune is generally represented as a venerable and majestic person, sitting in a chariot of a shell and drawn by dolphins or horses: sometimes he is drawn by winged horses, and stands up, with his trident in his hand, while his chariot flies over the surface of the sea with astonishing rapidity. Homer represents him, in one place, as issuing from

is very general-  
clients; and the  
l their Isthmian  
our of this deity -

were first institu-  
- derived their name  
, where they were  
observed every fifth  
ery kind were ex-  
ere rewarded with  
They were first cele-  
ficia ; who became  
ther throwing herself  
ut they were re-insti-  
our of Neptune whom  
her.

Consualia, were also in  
o was then worshipped  
sus, the god of counsel.  
horses left working and  
ed with garlands of flow-  
ring these festivals that  
carried away the Sabine  
mbled as spectators of the

peculiar office, not only to  
over horses, both by sea  
he government of ships wa-  
re, and were supposed to be  
uis protection.

## MYTHOLOGY.

### OF TRITON.

The son of Neptune, by Amphitrite, according to some, Salacia, was very powerful among the marine deities, and was supposed of calming the waves and storms. According to the general representation of him, Triton resembles a man from the waist, but his hair appears like those wild and his lower parts are like those of a horse; and is the companion and trumpeter following a shell. Ovid has described the following lines:—

Triton rising from the deep he spies,  
The shoulders rob'd with native purple rise,  
Gives him his loud sounding shell inspire,  
Give the floods a signal to retire,  
His wreath'd trumpet takes (as given in charge,)  
From the turning bottom grows more large;  
It is when the Numen o'er the ocean sounds,  
The east and west from shore to shore rebounds."

### OF OCEANUS.

OCEANUS, son of Cœlus and Terra, was a very powerful deity; and Homer has ever asserted that he was the father of all the gods and on that account frequently of all the rivers from them. He married the goddess Tethys, by whom he had the most principal rivers such as the Alpheus, Peneus, Strymon, and besides three thousand daughters called Nereides, who, as well as the rest of the

o consulted ~~the~~  
nies.

## ON AND LEUCOTHEA.

nd his mother are also to be  
g the sea-gods; having been  
ollowing occasion:—Ino's hus-  
, in a fit of distraction, tore his  
, and dashed him against a wall.  
as so terrified that fearing lest  
should befall her other son Me-

## OF GLAUCUS.

**G**AUCUS, son of Neptune and Nais, was a man of Anthedon in Boeotia. As he was always pursuing his avocation, he observed all the fishes which he laid on the shore, to be inspired with fresh vigour, by touching a certain herb, and no sooner were placed on the ground, than they escaped from him into their native element. Surprised at this singular effect, he resolved to taste the herb which appeared to occasion it; upon which he instantly conceived a strong desire to inhabit the water; and, leaping in after his fishes, was transformed into a sea deity by Oceanus and the other gods, at the request of the other gods.

## MYTHOLOGY.

### CHAPTER IX.

*Of the Monsters of the Sea.*

#### OF THE SIRENS.

Sirens were three Sea-nymphs, daughter of Achelus, by the muse Calliope, or, according to others by Melpomene. They are said to have had the appearance of women from the waist, but the rest of their bodies resemble those of birds, or, as some say, of flying Leucosia, and they usually resided in a island near Cape Pelorus in Sicily. They said to have allured all persons who sailed past that island by the sweetness of their singing, and when they had cast them into a profound sleep they drowned them in the sea, and afterwards devoured their bodies. In order to render their allurements more complete and irresistible, these sirens accompanied their voices with musical instruments, and artfully adapted the subject of their songs to the temper and the inclination of their ill-fated auditors.

An oracle had asserted that the Sirens should only exist till some person or persons should pass by and escape their fascinating power. They therefore exerted their utmost art, and proved successful in destroying all singers, till Ulysses (apprised by Circe of

LOGY.

## IR IX.

s of the Sea.

## SIRENS.

Sea-nymphs, muse Calliope, or, Ipomene. They appearance of most of their bodies as some say, of Parthenope, Lycus usually resided in Sicily. Persons who pass of their into a prison in the rocks.

elements the sirenical instrument subject civilization

the Sirens or person fascinating him utmost singing  
Circe

MYTH

the fatal power of tears of his companion himself to be fastened and no attention to him should he be induced to melody. By this art fatal coast in safety; desperation, threw them and perished.

Some writers assert formerly virgin companions sought her with the was stolen away by Poseidon altogether themselves into the sea-monsters. Others tell in this, they contented Muses, who overcame the wings as a punishment. Sirens were common one a lyre, the second the act of singing.

## OF SCYLLA A

SCYLLA, a daughter of Phorcus, was passionately in love with Glaucus applied to knowledge in herbs universally known and admired. He became enamoured of her, and tempted to turn the

VOL. III.

but finding this impracticable, she resolved to amply revenged on her rival. According to the poured the juice of some poisonous into the waters of a fountain where usually bathed; and the unsuspecting no sooner retired thither, than every her body below the waist, was transformed into a mass of rocks, which never fled barking. This horrid metamorphosis terrified her so much, that she immediately separated the coast of Italy and Sicily, where she was changed into a mass of rocks, which continued to bear the name, and which were universally dreaded, on account of the numerous shipwrecks that happened there.

**CHARYBDIS** is said to have been a wicked and avaricious woman, who stole the oxen of Hercules, and as a punishment for that Jupiter struck her dead with a thunder-bolt and changed her body into the dangerous whirlpool which still bears her name, on the coast of Italy, and nearly opposite the rocks of Scylla. The name of Charybdis was properly given such mistresses as repaid tenderness and affection with ingratitude. Virgil has given an elegant description of these two monsters:

" Far on the right her dogs foul Scylla hides,  
Charybdis roaring on the left presides,  
And in her greedy whirlpool sucks the tides.  
Then spouts them from below; with fury driv'g  
The waves mount up, and wash the face of sea."

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Of the

PLUTO, son  
of his father's do-  
piter and Nep-  
fell to him, his  
fernal region  
kingdom det-  
ing him; but  
serpine, the  
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called Dis  
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rocks of Scylla  
properly given  
ness and mis-  
has given a  
monst-ro Scylla



I V D.  
-autem.

berus, watch

## PROSERPINE.

, a daughter of Jupiter by Cœmely beautiful, that her own enamoured of her. Sicily was residence, and she particularly embellished the fertile plains of flowery meads and translucent this charming retreat, Pluto the infernal regions, as we have related. The nymphs, her com- greatly terrified at this accident, directions; while Ceres, discon- e loss of her daughter, kindled

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## MYTHOLOGY.

orches at the top of Mount Etna, and resolved to travel all over the world, till she at length learnt her daughter's fate from the nymph Arethusa. She then repaired to Jupiter, implored so powerfully, that he at length promised to restore her to the earth, provided she had not taken any aliment in the infernal regions.

Ceres went joyfully down upon this message, and Proserpine full of triumph and gladness prepared to return with her mother; but at this critical juncture, Ascalaphus discovered that he had seen Proserpine eat part of a nectarine in Pluto's orchard. Her return was consequently rendered impossible, but Ceres avenged herself on the tell-tale, by changing him into an owl, which was accounted a ill omen, and unlucky to all that saw it. This mission was afterwards obtained from Jupiter, that Proserpine should live half the year with her mother on earth, and the remainder with her husband. As queen of the infernal regions, Proserpine presided over the death of mankind, and it was supposed that no one could die unless she, or Atropos, cut off one of the hairs from the head. She was generally worshipped among the ancients, and was known by the different appellations of Hecate, Luna, Juno Inferna, &c.

## OF THE FATES.

THE Fates, or Paræ were three powerful goddesses, supposed to preside over the birth, life and fortunes of mankind. Their names were Clotho, Lachesis, and Atropos; <sup>and</sup> they are generally considered as the daughters of Nox and Erebus, though some authors represent them as the offspring of the sea. Their power was very great, and most writers assert that they were subject to none of the gods but Jupiter; while others are of opinion that even Jupiter himself was under the influence of their commands. They were universally considered as the arbiters of human existence and felicity, as well as of death and calamity, and each of the fatal sisters was supposed to sustain a particular office in forwarding the designs of the whole. Clotho, the youngest of the Fates was represented with a distaff, and in the act of drawing the thread of life between her fingers; while Lachesis with her wheel spun out all its actions and events; and Atropos, the eldest sister cut the thread with a pair of scissors. Thus it was supposed that Clotho gave men life, and brought them into the world; Lachesis determined the fortunes that should befall them there; and Atropos terminated their existence.

The worship of the Fates was well established in several cities of Greece, and mankind knew them to be inexorable,

~~white~~. Some say that their robes were of white  
~~purple~~, bordered with purple; but the  
dress is variously described by different au-  
thors.

## OF THE FURIES.

THE Furies, sometimes called Eumenides, are  
said to have sprang from the blood of Coelus  
when he was wounded by his unnatural son  
Tityus; though some suppose them to have  
been the daughters of Acheron and Nox,  
Pluto and Proserpine. They were generally  
allowed to be three in number, Alecto, Ti-  
tis, and Megara; and they were said to  
be virgins, because, in their character of ave-  
gesses, nothing could corrupt or prevent them  
from inflicting deserved punishment. They  
were accounted the ministers of the vengeance

m?

## ORS, AND SOMNUS.

The most ancient deities among the daughter of Chaos, and in common with her brother Erebus, presided over the day and light. She was also called the Queen of the Hours, Discord, Fraud, the Fates, and the Nymphs. Some of the poets have called her the Queen of all things, including both the visible and invisible world; and therefore she was worshipped by the ancients with great solemnity. Her statue in the temple of Diana,

minis  
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ear ivory  
which free  
then loch  
breaks to  
Two gate  
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Two

**MORS,** daughter of the goddess ~~Nox~~, to have been the offspring of Nox, without father. She is commonly represented as skeleton, armed with the scythe and scimitar and some authors assert, that she was worshipped by the ancients; though others intimated that she had neither temples, priests, nor sacrifices; because she was a goddess whom prayers could move, nor sacrifices pacify.

**SOMNUS,** the god and president of sleep, was the son of Nox and Erebus, and was supposed to reside in a dark and subterraneous palace which the sun could never penetrate. A number of poppies and somniferous herbs are said to grow near the entrance, and the deity himself is represented as asleep on a bed of feathers with black hangings; while Morpheus chief minister watches and guards his slumber from interruption. The ancient poets asserted, that in the palace of this god were two gates through which the dreams were constantly passing and repassing: one gate was mi-

## OF THE CENTAURS.

THE Centaurs, a people of Thessaly, to be half men and half horses, are supposed to have been the offspring of Centaurus, son of Apollo, by Stilbia, daughter of the Peacock; but some authors ascribe their origin to an adventure with a cloud in the shape of a bull, whence they are sometimes called Nubians.

The battle of the Centaurs with the Lapithae is famous in history, as several poets and historians described it, and the celebrated Phidias and Parrhasius represented it in the temple of Jupiter at Olympia, and at Delphi. This memorable battle originated in a quarrel at the marriage of Hippodamia with Peirithous, where the Centaurs became intoxicated with wine, and behaved with such rudeness toward the guests that Hercules, Theseus, and the rest of the Lapithae resolved to punish them. After a severe affray, the Centaurs were defeated and obliged to retire into Arcadia, where Hercules pursued them, and after a subsequent occasion they were all slain by Hercules.

This fable of the existence of the Centaurs seems to have arisen from the account of Tessaly having been tamed by Hercules.

neighbours mounted

### ARPIES.

monsters, were daughters. They were three, Ceto, and Celen; the daughter of Zephyrus, the horse Xanthus, the horses had the faces of women, their feet and fingers

described these sisters

tops with hideous cry,  
thy harpies fly :  
led Heav'n ne'er sent,  
punishment.  
wombs obscene ;  
oks for ever lean."

t by Juno to plunder  
hence they were driv-  
strophades by Zethes  
ed an infectious odour,  
hey touched by their  
have robbed Æneas  
ily, and Celeno pre-  
dainties which after-

### ORGONS.

tree celebrated sisters,  
and Ceto. Mytholo-

gists inform us, that their hair was covered with serpents, their bodies were covered with impenetrable scales, and their teeth long as the tusks of a wild boar. They were also said to be composed of brass; they were capable of turning into stones those on whom they fixed their eyes. They fixed their residence in the west; *Aesop* Scythia, and Ovid near the lake *Triton* Lybia.

The Gorgons were conquered by Perseus who is said to have been furnished, by different deities, with weapons, which he afterwards returned. The head of Medusa remained in his hands, and after completing all his laborious expeditions, he gave it to Minerva who placed it on her aegis, with which she transformed into stones all such as presumed to look at it.

It is asserted that after the defeat of the Gorgons, Perseus took his flight in the air towards Ethiopia; and that the drops of blood which fell from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Lybia. To the blood of Medusa are also ascribed the origin of the famous horse Pegasus, as well as of Chrysaor with the golden sword.

#### OF THE CHIMÆRA.

*THE* Chimæra, said to have sprung from Echidna and Typhon, was a hideous monster which continually vomited flames, and was

east of a lion,  
of a dragon, as

lane,  
ain."

out the reign  
ophon mount-  
ted and over-

en thus easily  
g mountain in  
esort of lions ;  
t the middle,  
arsby ground  
ents. Belle-  
ain habitable,  
overcome the  
asserts that  
he captains of  
ships with the  
agon.

monster, said  
Typhon and  
thos with the  
ists, and voice  
the paws of a  
e tail of a ser-  
to the neigh-  
the family of  
Terror by pro-

, he walks erect on two feet; during of his days he supports his head, a staff, and so may be said to walk on his feet. When the Sphinx heard this solution of her enigma, she dashed against a rock, and immediately ex-

### OF CERBERUS.

us, the dog, or rather the monster had three heads, and some assert that Cerberus was covered with snakes instead of hair. He was stationed as a watchful keeper at the entrance of the infernal regions, to prevent the living from entering, and the dead from leaving their place of confinement. He was

" Hell's grisly  
And frown'd an  
The snakes are  
His jaws no lon  
Nor triple tong  
No more his br

**C**CHARON, the  
gions, was the so  
generally repre  
with a hideous  
beard, and pene  
covered with wi  
extremely ragg  
the souls of the  
Styx and Ache  
presented himse  
he could not be  
golden bough as  
such persons as  
funeral were ne  
boat without pr  
dred years on th

*This fable w  
ancient Egyptia  
the bodies of the*

ried over a lake called Acherusia, and received sentence according to the actions of thy lives. The boat was called Baris, and the steersman Charon.

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## CHAPTER XII.

*Of the Demi-Gods, and Heroes.*

### OF HERCULES.

ACCORDING to the ancients, there were several heroes known by the name of Hercules but of all these, the son of Jupiter and Alcmena is the most celebrated, and to him, as Cicero observes, the exploits of the others were generally attributed. The birth of Hercules was attended with many miraculous circumstances and the inveterate goddess Juno sent two enormous serpents to destroy him in his cradle but the valiant infant boldly seized the assailants, and squeezed them to death while his twin-brothers Iphiclus alarmed the house with his shrieks and cries. Hercules soon became the pupil of the centaur Chiron, under whom he rendered himself more valiant and accomplished than any of his contemporaries ; and in the eighteenth year of his age, he commenced those arduous and glorious pursuits which

ume. He subdued a monstrous bull, and the flocks of his supposed master, and soon afterwards delivered from the annual tribute of cattle, which it formerly paid to him, as subjected to the power of the oracle of Jupiter; and when advised to submit patiently to his master for twelve years, he resolved to acquiesce with the will of the gods, being furnished with commands which Eurystheus thought impossible, and which Hercules generally despised. The twelve labours of Hercules. He tore the Nemæan lion which was invulnerable to any weapon, and adorned himself with its skin; he overcame the Lernean hydra, alive the stag famous for its swift golden horns and brazen hoofs; he slew the Erymanthean boar, equally terrible in size and fierceness; and tamed an enormous bull that did incredible mischief in Crete: he cleansed the stable of Augeas one day, by turning the course of a river through it, although three thousand oxen had been led in it for thirty years; he defeated the Amazons, and obtained from them the finest girdle in the world; he conquered the mares of Diomedes, which fed on human flesh; killed the carnivorous centaur Nessus, which formerly infested the lake Styx.

dragon that ~~guarded~~<sup>bound</sup> the dog Cerberus with a ~~man~~<sup>bar</sup> and dragged him forcibly up to the e  
Besides these arduous labours in Eurystheus, he performed several ot  
ly important of his own accord.—He the giant Antaeus to death, in hi  
arms; killed the monster Cacus, w  
on the altar which he had erected  
molation of all foreigners; conqu  
don, and pillaged Troy; and  
most important services to Jupit  
against the giants.

Having experienced three fit  
in the second he slew Iphitus  
his beloved Iole, and in the thi  
ed to carry off the sacred tripod  
temple at Delphi; for which the  
accordingly sold for three yea  
queen of Lydia, who soon restc  
ty, and completely engrossed

After some time he returne  
sus, where he re-established "H  
ra's suitors, and obtained h  
during all his rivals; but h  
killed a man, he was c

~~In~~ ~~Ruggeness~~ . . . .

ately shot him with a poisoned arrow. Minotaur fell a victim to just resentment : he was expiring he gave a tunic to Demeter telling her that it had the power of driving a husband from unlawful love.

The present proved fatal ; for Dejanira, being jealous of her husband, sent him the tunic of Nessus ; which was infected with such a deadly poison that it immediately penetrated his veins. He attempted, too late, to pull off the fatal garment ; but on finding his malady incurable, he gave his bow and arrows to Philoctetes ; erected a large pile on the top of Mount Æta, and having spread out the skin of the Nemean lion, he laid himself down upon it on a bed, leaning his head on his club. Philoctetes then set fire to the pile, which was surrounded with flames, and after

~~the legend of~~

Such were the principal actions, death, and deification of this illustrious hero, who is said to have supported for a while the weight of the heavens on his shoulders, and to have severed, by the force of his arm, those celebrated mountains which were afterward called the Pillars of Hercules. He was panegyrized by most of the ancients, as a pattern of virtue and piety; and as all his labours were devoted to the common benefit of mankind, they deemed him highly deserving the honours of immortality.

### OF JASON.

JASON, son of Æson, king of Iolchos, was an infant when his father died; so that his uncle Pelias assumed the government, and in order to remove Jason from his presence, the usurper intrusted his education to the centaur, Chiron. After making the most rapid progress in every branch of science, he left his tutor, and went to consult the oracle; by whose advice he returned to Iolchos, and demanded possession of the crown. Pelias deemed it expedient to temporize, and therefore allowed Jason's claim to be well-founded, but artfully eluded an immediate resignation, by urging the brave young prince to an expedition against Ætes, king of Colchis, who had inhumanly murdered their common relation, Phryxus, in order to secure to himself the celebrated golden fleece which that prince possessed. Jason readily embraced a proposal which seemed to

## MYTHOLOGY.

promise the acquisition of much military honour, his intended expedition being an assembly of all parts of Greece, the youngest and bravest warriors assembled to share his dangers; among whom were Hercules, Castor, and Pollux.

They embarked on board a vessel carrying a large cargo, and after a long voyage and many misfortunes, arrived at Colchis, where Jason demanded the restoration of the Golden Fleece. Aeëtes promised to grant his request on condition that he should tame the fire-breathing bulls, which breathed fire; overvastous dragon that guarded the fleece, by sowing the teeth of that dragon around, destroy the ranks of soldiers, which would instantly spring up.

While Jason considered on these important demands, Medea, the king's daughter, was enamoured of him: and as she possessed uncommon knowledge of herbs and elixirs, she engaged to deliver the young hero from all danger if he would promise her fidelity. Jason embraced her promise, having received such herbs, &c. as were requisite for his protection, he undertook the dangerous tasks imposed on him, in the presence of the king and his people, who were equally struck with his intrepidity and success.

After this important conquest, Jason returned to Greece, with his fair deliverer. In the mean time discovered his designs, and set out in pursuit of the two

but Medea tore her brother Absyrtus to pieces and strewed his limbs in her father's way, so that she might escape while he was collecting the mangled members of his son.

The Argonauts (so called from the ship Argo) at length returned safely to Thessaly where Medea restored Æson to the vigour of youth, and persuaded the daughters of Pelias to kill their father, and cut his body in pieces for the same purpose; but the flesh was entirely consumed in the process, and Pelias was never restored to life. This barbarous act excited the resentment of the populace, so that Medea was compelled to retire with her husband to Corinth. There they lived in perfect happiness for about ten years; but after this period Jason divorced himself from Medea and married Glauce, or Creusa, daughter of Creon, king of Corinth. To avenge this fidelity, Medea murdered the two children had by her husband before his eyes, and then sent a beautiful box as a present to her rival which contained a magic fire, that consumed the princess and the whole court.

Jason is said to have lived a melancholy life after his separation from Medea, till one day as he was reposing himself by the side of a vessel which had carried him to Colchis, a stone fell upon his head, and crushed him to death. Some authors, however, intimate that a reconciliation took place between Medea and Jason after the former had flown by her wretched art to Athens.

## OF THESEUS.

THESEUS, son of Ægeus, king of Athens, by Ethra, the daughter of Pithenus, was one of the most celebrated heroes of antiquity. He was brought up in the house of Pitheus at Trœzene; but when he came to years of maturity, his mother sent him to Athens, at the same time giving him a sword, by which Ægeus would immediately recognize him. In his journey from Trœzene, he destroyed Corynetes, Synnis, Cercyon, Sciron, Procutes, and the celebrated sow, Phæa, which infested the neighbourhood of Cromyon. His first reception at Athens was not cordial, for Medea, who then lived with Ægeus, meditated his destruction before his arrival was publicly known, and Ægeus himself was to have poisoned the stranger at a banquet; but the sword which Theseus wore reminded the king of his amour with Æthra, and he immediately acknowledged him as his son, to the great joy of the Athenians. The fifty Pallantides, nephews of Ægeus, attempted to assassinate Theseus, on account of his claim to the crown; but they were all killed by the valiant young prince; who also caught the famous bull of Marathon alive, and after leading it through the streets of Athens, he sacrificed it to Minerva.

Some time after these exploits, Theseus was chosen by lot as one of the tributary youths who were annually sent to Crete to be devoured by the Minotaur; but by the assistance of

out to meet him, the two princes, struck with admiration, rushed into each other's arms, and from that time began a friendship which afterwards became proverbial.

Theseus appears to have been one of the most active in defending Hippodamia from the brutal violence of the Centaurs; and on another occasion he descended into the infernal regions, to assist his friend Piritheus in carrying off Proserpine; but Pluto being apprised of their intention, Piritheus was devoured by the dog Cerberus, and Theseus was tied to a huge stone, till he was at length delivered by Hercules.

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boys to Pallena, who  
education, and as soon as they  
in the Argonautic expedition  
them behaved with extraordinary  
gallantry. Castor distinguished  
particularly in the management  
Pollux slew Amyas, son of  
combat of the Cestus; for  
wards accounted the Argonauts  
wrestling. When the Argonauts  
storm, two lambent flames  
around the heads of these  
diate the tempest subsided;  
cumstance, they were su

war against  
sister Helen,  
ay; and their  
ss. They were  
tials of Lynceus  
noured of Phœbe  
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is, but was killed by  
his brother's death,  
ter to restore him to  
not be granted; but,  
fraternal attachment,  
or to share the immor  
so that one might remain  
her was detained in the  
and thus they alternately  
y day, or, as some say,  
at length they were trans  
d made constellations un  
emini, which never appear  
en one rises, the other sets,  
dedicated to Castor and Pol  
at Rome; because it was be  
tus battle between  
— here

confined her in a large tower, to prevent fulfilment of a prediction respecting his birth by the hands of a grandson. The place of her confinement was indeed impregnable to man, but Jupiter descended through the roof in the form of a golden shower, and by that means defeated every precaution. Acrisius, however, no sooner apprised of the birth of Perseus, than he caused both mother and son to be shut up in a chest, and thrown into the sea; the chest, however, was driven upon the island of Seriphos, and picked up by a fisherman, who carried the contents to Polydectes, the king of the place. There Danaë was treated with great kindness, and Perseus was placed under the care of the priests of Minerva.

As the young hero grew up, he gave such proofs of superior genius as excited the fear and jealousy of Polydectes, who would at this time have offered violence to Danaë had he not feared the resentment of her son. Anxious to remove every obstacle, the king invited to his entertainment several friends, each of whom was to present him with a beautiful horse. Perseus was also invited, as the monarch knew that he could not receive from him the expected present. Perseus told the king that as he could not give him a horse, he would bring him the head of the dreadful gorgon Medusa. Polydectes was charmed with a proposal, which seemed to ensure the destruction of the projector. But the virtue and boldness of Perseus were so acceptable to the gods, that they

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lish monarch, who was  
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Perseus resumed his flight,  
he coasts of Ethiopia, the  
, chained to a rock, and ex-  
ister. Afflicted at the sight  
distress, he offered her father,  
er her, on condition of receiv-  
marriage. Cepheus embracad  
nd Perseus attacked and killed  
as he was preparing to seize

## MYTHOLOGY.

his important conquest was attended greatest rejoicings, and the nuptials brated with the utmost magnificence Andromeda's uncle attempting to eat bride, a desperate battle ensued, and had again recourse to the gorgon's which he instantly turned all his ts into statues.

After this adventure, Perseus returned phos, at the very juncture when his m to the altar of Minerva in order to violence of Polydectes. The tyran same fate as Atlas and Phineus; and Di had formerly saved the lives of Pe Danæ, was placed on the vacant th seus then restored the armour he ha ed from the gods, having previously he gorgon's head to the buckler of M

Perseus now embarked with his wife her for Peloponnesus: and on reachin st, he was informed that Tentamias, Larissa, was celebrating funeral game our of his deceased father. This intellig w Perseus to Larissa to signalize hims owing quoits, of which some authors e him to have been the inventor. i never, he proved very unfortunate, opened to kill a man with a quoit whi thrown into the air; and, on inquiry im proved to be his grandfather, Aci whose death the oracle was fulfilled.

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ough he was now  
Argos, he posit  
d exchanged his lively  
us, and the man king  
he founded a new city,  
minions, which he named  
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dromeda, Alceus, Sthene-  
on, and Gorgophone. The  
eath is unknown, but it is  
that divine honours were  
the other ancient heroes;  
ists assert that he became a  
ion.

### ASCULAPIUS.

the god of physicians and  
do by the sunsh

Tiber, where he was worshipped under the form of a serpent; for when the Romans went to Epidaurus to invite the god to their city, which was then afflicted with a grievous pestilence; a great serpent, supposed to be Aesculapius, entered their ship, and accompanied them to Rome.

This deity is commonly represented as a grave-looking man with a large beard, crowned with a wreath of laurel, and holding in his hand a staff entwined with a serpent. The cock and the serpent were sacred to him; and goats, bulls, lambs, and pigs were sacrificed on his altars.

#### OF PROMETHEUS.

**PROMETHEUS**, the son of Japetus, by Clymene, was brother to Atlas and Epimetheus; and is said to have surpassed all men in cunning. He formed a man out of clay with such art and skill, that Minerva was astonished, and offered to procure any thing from heaven which would tend to complete his work. Upon his replying that he did not know what heaven contained. Minerva carried him thither: when he contrived to steal some fire from the chariot of the sun, and carried it to the earth, to animate the man which he had formed. Jupiter was so highly displeased with this theft, that he immediately sent Pandora to Prometheus, with a box containing all sorts of evils. Prometheus refused to accept it, as suspecting some

To punish Prometheus for his temerity Jupiter caused him to be tied to a rock on Mount Caucasus, where, for thirty thousand years a vulture was to feed upon his liver, which never to be diminished ; but he was delivered from this severe punishment, about thirty years afterward by Hercules.

The meaning of this fable is supposed as follows :—Prometheus, as his name imports, was a very prudent person, who reduced savage men to the precepts of humanity and was therefore feigned to have made man out of clay ; and because he either invented the art of striking fire from flints or discovered the nature of lightning, he was said to have brought fire from heaven. He was feigned to have been bound to a rock on Caucasus, on account of his constantly obstructing the motions

stars from that mountain ; and his intense application to study probably gave rise to the fiction of a vulture continually preying upon his liver.

## OF ATLAS.

ATLAS was the son of Japetus and Clymene, and brother to Prometheus, Epimetheus, and Menætias. He married Pleione, daughter of Oceanus, by whom he had seven beautiful daughters called Atlantides, who after his death, were made constellations, under the names of Pleiades and Hesperides. He was king of Mauritania, and master of a thousand flocks and herds, as also of the most beautiful gardens, abounding with every species of fruit, which he entrusted to the care of a formidable dragon. Perseus after slaying the gorgon, passed by the palace of this monarch, and demanded his hospitality ; but Atlas having been informed by an oracle that he should be dethroned by one of the descendants of Jupiter, determined to admit no stranger ; and not only refused to entertain Perseus, but even offered him violence. Hereupon Perseus showed him Medusa's head, and he was immediately changed into the mountain called Atlas, which runs from east to west across the deserts of Africa, and is so high, that the ancients imagined the heavens to rest upon its summit. Virgil notices this in the fourth book of his *Aeneid* :—

The reason why the poets fabled *that* he sustained the heavens on his shoulders, was this:—Atlas was a famous astronomer, supposed to have been the first person who taught the doctrine of the sphere; and for some reason his daughters were said to be transformed into constellations.

## OF ORPHEUS.

ORPHEUS was the son of Æager by the Muse Calliope, though some authors, to render his birth more illustrious, represent him as the son of Apollo. From that god, indeed, he received his lyre, upon which he played with astonishing skill, that the most rapid streams ceased to flow, the beasts of the forest forgot their native ferocity, and even rocks

Orpheus resolved to recover her, or perish in the attempt. He therefore descended to the infernal regions with his lyre in his hand, and gained admission to Pluto. Here, as on earth, his fascinating strains proved so irresistible, that the wheel of Ixion stood still, the stone of Sisyphus ceased to roll, Tantalus for a while forgot his raging thirst; the inexorable Furies paused, and Pluto and Proserpine were so sensibly affected, that they consented to restore Eurydice to the charming musician, provided he refrained from looking at her till he had passed the utmost bounds of hell. This condition was gratefully accepted, and Orpheus was already in sight of the upper regions, when he unluckily forgot his promise, and turned his head to look at the dear long-lost partner of his affection. Eurydice instantly vanished from his sight, and the distracted husband found it impossible to follow her, as the gates of darkness were now closed against him. He therefore separated himself from the society of mankind, and resisted the charms and allurements of all the nymphs who were eager to obtain his love; but in consequence of this coldness, the Thracian women fell upon him in a body, tore him to pieces, and threw his head into the Hebrus, which till articulated "Eurydice! Eurydice!" as it was carried down the stream into the *A*gean sea. The remains of this unfortunate musician were honourably buried by the muses, and his lyre became one of the constellations in the heavens; while his

**ACHILLES** was the son of Peleus and **Thetis**, and was accounted the bravest of all the Greeks who signalized themselves in the Trojan War. During his infancy, his mother plunged him into the river Styx, which rendered his whole body invulnerable, except the heel by which she held him. He was instructed in music and the art of war by the centaur, Chiron; and in eloquence under Phoenix, to whom he was afterwards fondly attached.

To elude the fulfilment of an oracle which had declared that Achilles should perish in the expedition against Troy, his mother sent him privately to the coast of Lycomedes, disguised in a female habit. But it being known that Troy could not be taken without the assistance of Achilles, Ulysses went to the court of Lycomedes in the habit of a merchant, and offered a variety of trinkets, jewels, and arms to the inspection of the king's daughters. This ruse completely succeeded; for while the princesses were viewing bracelets, necklaces, and other ornaments of a similar nature; Achilles betrayed his sex, by examining the targets, fitting the helmets to his head, and brandishing the swords.

**Thetis, made him a suit of imp-**  
**e armour.** Agamemnon deprived him of his  
favourite mistress Briseis, who had fallen to his  
lot as the division of the booty of Lyrnessus ;  
and for this affront, Achilles refused to appear  
in the field till the death of his beloved friend,  
Patroclus, who was slain by Hector, roused  
him to action and revenge. He killed Hector,  
whose arm had been accounted the bulwark of  
Troy, tied the corpse by the heels to his chariot,  
and dragged it three times round the walls  
of the city ; after which he delivered it to the  
venerable and broken hearted Priam.

In the tenth year of the war, Achilles be-  
came enamoured of the beautiful Polyxena,  
and Priam consented to their union ; but on  
their meeting in the Temple of Minerva, Paris,  
the brother of Hector, concealed himself behind  
a statue, and aimed an arrow at the vulnerable  
heel of Achilles, who soon died of the wound.

On the subsequent reduction of Troy, the  
manes of Achilles demanded satisfaction for  
his murder, which the Greeks appeased by of-  
fering the blood of Polyxena. The remains  
of this celebrated warrior were interred at  
Sigæum, and divine honours were paid to  
him in the succeeding ages. It is also said,  
that when Alexander the Great was going to  
the conquest of Persia, he offered sacrifices on  
the tomb of Achilles, and expressed his admi-

des, however, saw through the whole deceit, and by placing the infant Telemachus before the plough of Ulysses, he convinced the world that the father was not a lunatic, who had the providence to turn the plough out of the furrow, to avoid wounding his child.

By this expedient Ulysses was compelled to go to the war; but he conceived the most inveterate hatred against Palamedes, and eventually took an ample revenge for the detection of his deep laid scheme.—The king of Ithaca having bribed one of Palamedes' servants to conceal a large sum of money in the bottom of *his master's tent*, forged a letter in the name of king Priam, desiring that, according to the conditions previously agreed on, when he

sath.

uring the Trojan war, Ulysses was equated for his courage and sagacity, and was to have rendered several very important services to the combined princes. Meantime Achilles was discovered and drawn from his retreat among the daughters of Peleus ; and by his persuasions Philoctetes induced to quit the isle of Lemnos, and to go against the Trojans with the arrow-master, Hercules. With the assistance of Peleus, he slaughtered the king of Thrace sleeping in his camp ; and carried off the Trojan horses, of which it had been predicted that if they drank the waters of the Xanthus and fed upon the Trojan plains, Troy would never be reduced. And having introduced himself through the sewers into Priene,

winds upon the native winds upon the coasts driven upon the coasts seized with twelve of his companions, Two of them king of the Cyclops. fortunate comrades were daily devoured by the monstrous gaoler, and Ulysses would have shared the same fate, had he not put or was asleep, and then escaped by w through the legs of some rams which he put up in the cave.

He next visited Aeolia, and was thrown upon the island Aeolia, where chantress, Circe, changed all his into pigs, for their voluptuousness; however, was fortified against her herb which he had received from and boldly demanded the release of his followers to their former state honours and pleasures during his stay. By her advice he regions, and consulted Tiresias with safety to his kingdom. He was indebted for his Syrens, as we have already the good fortune to escape pools of Scylla and coasts of Sicily all his destroyed by Apollo, a

of his companions, by Poly-  
Cyclops. Two of his un-  
willing Ulysses would have  
had he not put out the  
th a firebrand, while he  
escaped by creeping  
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ship which C  
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Having related his affairs at the place : and ordered the Phœcians to shore as he had by Minerva directed his count years. He was with a number of men, mounted by the armament of a mercenary army among his troops in the palace ; from thence he sent instances to them long enough to determine to desert him, having had in his service a quantity of money, a quarter,

express  
royal father.

## OF ORION.

THE celebrated giant Orion is said to have been the offspring of Jupiter, Neptune, Mercury. These deities in travelling thro' Bœotia in disguise, were treated with kindness and hospitality by the peasant, Hyricus, that they unanimously promised him whatever he requested. The man stated that he had promised his wife he was extremely solicitous to have her death bed, never to marry again, as he was good peasant: and having moistened their urine the hide of an ox, on which he had regaled, they told him to bury it for months. Hyricus did as he was ordered, when he dug up the skin at the appointed time, he found in it a beautiful child, whom he named Orion, from the singular circumstances of his birth. This name, by the corruption of a single letter, was afterwards changed to Orione. When the boy grew up, he rendered so accomplished, that Diana too, her attendants, and some assert, became deeply enamoured of him. The king of Chios, requested him to deliver him from wild beasts, promising to reward him for his important service by making him

e dangerous task was performed, perfidiously intoxicated his guest, his eyes to be put out, when he went to sleep on the sea-shore. It however, that Orion miraculously recovered his sight, by turning his face towards the sun, and amply revenged the cruelty of the king.

In this adventure, Aurora fell in love with him, and carried him into the island of Cythera, in order to enjoy his company with greater security; but this excited the jealousy of Diana, and the object of her former anger became again a victim to her unerring arrows; Ovid tells us that Orion died of the bite of a serpent, which Terra produced to punish him for his vanity in boasting, that there was no creature on earth which he could not conquer. He is said to have been an excellent workman in iron, and to have fabricated a subterraneous palace for Vulcan. He was buried in the island of Delos, and afterwards became a constellation composed of seventeen stars in the form of a man holding a sword; this constellation is supposed to be generally attended with heavy rains and storms at night, some of the classic poets have given it the epithet of aquosus.

## OF OSIRIS, APIS, AND SERAPIS.

Osiris, Apis, and Serapis, appear to have been three different names of the same deity, but as they are all occasionally used by ancient poets and historians, a few remarks on each, may be conducive to the instruction of our juvenile readers.

Osiris, a celebrated deity of the Egyptians, was the son of Jupiter and Niobe. The clients differ greatly in their opinions concerning him, but they unanimously assert, that a sovereign of Egypt, he was peculiarly attentive to the civilization and instruction of his subjects.

Having accomplished a great reform in his own dominions, he left the government in the hands of his wife, Isis, and set out with Pan, Macedo, and Anubis, to diffuse the blessings of civilization in other parts of the world. He marched through Ethiopia and Arabia, where he introduced the worship of the sun, and a reverence for one Supreme Being.

On his return home, his brother Set, who had raised a sedition in his absence, completely murdered him, and cut his body into pieces, which were divided among the companions. Isis, however, with the assistance of her son Orus, defeated Typhon and his adherents, and recovered the mangled remains of her husband's body. She then

Egyptian priests to select whatever animal they thought proper to represent the person and divinity of Osiris, and enjoined them to pay the most profound reverence to that representative when living; and to bury it when dead, with the utmost solemnity.

APIS was brought into notice by this command of the queen; for as Osiris had been particularly attentive to agriculture during his reign, the priests chose the ox as his most proper representative; and the populace firmly believed that the soul of their departed monarch had really entered into the ox.

Pliny speaks of this deified animal to the following effect:—"An ox called Apis is worshipped in Egypt as a god. He is thus marked: there is a white shining spot upon his right side, horns like the moon in its increase, and a node under his tongue, which is called cantharas. If he live beyond a certain period, they drown him in a fountain: then the priests shave their heads, mourn and lament, and seek another to substitute in his room. When they have found one, he is conducted to Memphis, where he has two chapels, or chambers, which are the oracles of the people; in one of them he predicts good, in the other ill fortune. He acts for the most part in secret; but when he appears in public, officers go before to clear the way, and a crowd of youths attend him, singing verses to his honour."

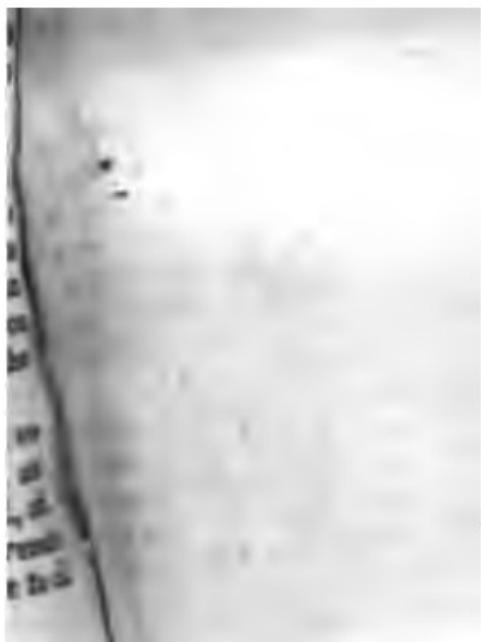
SERAPIS, who, as we have already observed, was the same with Osiris and Apis, had a very

senate were soon obliged to abolish account of their extreme licentiousness.

According to some mythology Apis, or Serapis, was the same as Jupiter, a Bacchus, a Pan, an Anubis, the same which Osiris received in the temples. The following inscription on some ancient monuments will convey an idea of the greatness of this deified hero.

*"I am Osiris, who conducted a numerous army as far as the deserts of Libya; I have travelled over the greatest part of the earth; I have visited the streams of the Ister, and the shores of the Ocean; diffusing benevolence among the inhabitants of the earth."*

END OF VOL. III.













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